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If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above. —*Colossians 3.1,2.*

RELIGIOUS THOUGHT AND ACTIVITY.

Ernest Gordon.

American Notes. Miss Cameron is in charge of Chinese work for women and girls in Oakland and San Francisco. About a hundred were cared for last year, the most of whom were orphans or half orphans. The rescue home sheltered nineteen women and girls saved from debasing moral slavery. Five Chinese girls united with the church during the year. Two entered the Bible Institute in Los Angeles; one graduated from the Institute. Five of the foster-daughters of the home were married. Three children were placed in private homes. Positions were found for thirteen girls and young women in homes, stores and factories. Thirty girls under the supervision of Miss Ethel Higgins and Miss Wu picked over three hundred tons of prunes. The money earned provided all necessary winter clothing, and a gift of $100 to the work. The single death in the home during the year was of Miss Fanny Gee, a young and very promising Chinese Christian woman, who was an invaluable helper in the rescue work, and who herself fell a victim to the results of the devastating life into which she had been sold as a little girl.

The comparative statistics of Methodism and Roman Catholicism, drawn from a recent government report, are the subject of illuminating comment in the "Presbyterian Standard."

The Roman church reports 17,549,324 members in the United States as against a Methodist membership of 7,868,863. When, however, we turn to other statistics of the two bodies we find everything in favor of Methodism. It has 67,493 churches as against 10,460 Roman Catholic churches; 46,364 ministers compared with 20,588 Roman priests; 69,078 Methodist Sunday schools to 12,800 Roman Catholic; 7,287,381 Methodist Sunday school members to 1,932,206 Catholic. In other words, American Methodism has more than six times as many churches as Romanism, more than twice as many ministers, more than five times as many Sunday schools, and nearly four times as many members of Sunday schools. Yet the Roman church reports more than twice as many church members. The explanation is obviously that it counts every one baptized in its constituency, however far they may have strayed. If baptism were made the basis of computation in the Methodist church American Methodists would doubtless outnumber Romanists.

The Atlantic Avenue Baptist Church, Rochester, in its church notice published in the daily press, makes the announcement of "What This Church Stands For." Here are the particulars:

The unique, inspired authority and infallibility of the entire Bible in every part as the Word of God;

The lost condition of all men by nature as the result of Adam's fall;

The deity of Jesus Christ, different in kind as well as in degree from any so-called "divinity" of man;

The virgin birth of Jesus Christ;

The redemption of men only by faith in Christ and His finished work, who by His death became man's Saviour by becoming man's substitute, receiving in Himself the penalty of man's sin and the necessary and holy wrath of God against sin;

The resurrection of the body of Christ and of all men;

The personality of the Holy Spirit.

Rev. Ludwell Denny, the minister of the First Unitarian Church, Rochester, has a searching article in the "Christian Register" from which we extract a few significant sentences. He tells us that the fact that Unitarianism "is dying has frightened us into a nervous activity, but publicity and organization will not supply the need."

"There is something lacking in our gospel itself. Hungry men do not refuse food. Nor dare we deny longer that folks are starving for religion, consciously seeking strength for the strife. They have not found it in our church,—this is the sufficient reason they have turned away. They flock to Christian Science. Call that poor food if you will; when we have more strengthening to give they will come to us. Never was their need so great. It is the moment of despair after the war's violated hopes, the moment of dread before the conflict of class. They drift; they fear; they doubt the rationality of the universe, the power of God, the sanity of the multitude, the worth of life. Our vicious pseudo-civilization is plunging us straight into the abyss.

"An exposition of Darwinism will not help, nor a dilution of Emerson. We have not been preaching God enough in the past. What matters our rationalism, our liberalism, if we have lost Him? It is darkness if we have not the light. Would that we were old-fashioned enough, orthodox enough, courageous enough, to make our gospel in this campaign the presence and the power of God! Not the God of argument, but the One who helps us to live, the friend, the captain, the exceeding great reward of all faithful souls. The people hunger for this gospel."

A board of religious education has been formed in Van Wert, Ohio, a town of eight thousand people, a special religious teacher hired, and with the consent of the town board of education instruction has been given one afternoon each week to all pupils whose parents have formally asked for such instruction for their children. Of school enrolment of nearly a thousand more than eight hundred have been in attendance at these Bible classes. No objection has been made to the use of the school buildings for this purpose.

We have been asked to call attention to the fact that the American Presbyterian and Methodist missionary boards are to **occupy jointly the island of Santo Domingo,** dropping denominational names and using the title "Evangelical" only. No simpler or more effective way of realizing church unity could be devised.

The Army Y. M. C. A. has placed in the entry of its building on the water-front in San Francisco, through which thousands of sailors and soldiers pass on their way to the Philippines and elsewhere, the general order issued in New York July 1776 by Washington, then in command of the American army. It reads as follows:

"The general is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will by example as well as influence endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessing of heaven on our arms if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it."

This is a sentiment which should be gotten to those who need it. We suggest that these large framed copies be put up in factories, camps and wherever else the "mean vice" is rampant.

A state evangelist of the Christian church writes of the success which has attended the placing of over four thousand Testaments in the hands of unconverted persons. He sells the large Testaments and donates the smaller, and marks important passages or turns down corners of leaves.

He handed one of these to a man who was inclined to argue. "The man was con-

verted, and told his experience. He said he read the marked passages, and became angry, thinking that the passages had been marked for a special purpose. He then decided to read the book through and mark passages contradicting those already marked. This he did, but was not able to mark a single passage. Then he thought he had overlooked them, and read through the book again. By this time he was convinced of his duty. He explained afterward that he would have resented argument, but the study of the Scriptures convicted him. He thus became converted on an intelligent basis, and was soon a leader in the church."

The Centenary contributions of the Methodists will make it possible to develop work among the negroes in some sixty centers in the North. Fifteen of these are in great congested city communities like Chicago, Kansas City, Cincinnati, Indianapolis, Youngstown, Detroit, Dayton, Baltimore, Philadelphia, New York and Brooklyn.

They have also enabled the Methodist church to undertake missions among the Italian farmers of the Bridgeton and Camden districts in New Jersey. At Newfield, New Jersey, the Methodist church has become the center for working out a program for Italians. An English-speaking woman worker has resigned from her public school situation to devote her whole time to rural work among them.

Similar efforts are being undertaken among the Portuguese living in the small fishing towns of Massachusetts. Here the approach will be through the pastors of English-speaking churches that have become practically abandoned for want of native constituents.

In the coke regions of Pennsylvania missions among aliens have largely centered about Sunday schools and street preaching. The Centenary will enable the church to reach out and touch an increasing number of little coke villages, where dwell from twenty-five to three hundred families. Community buildings are being placed in three of these villages at the present time, while four specialized workers in community service are visiting villages where there is no sort of social or religious life.

The study of the coal mining region of Illinois has brought out the need of original Methodist circuit methods for reaching the people.

The great building of St. Paul's church in Newark, which had been disposed of, has been recovered, and a splendid work among fifteen hundred boys, who were practically moral outcasts, is being carried on.

The American Sunday School Union. This organization has many hard-working agents in the field establishing Sunday schools in spiritually waste places, especially in rural districts. One missionary reports sixty-six such schools under his care; another, one hundred. A worker in Wisconsin organized a school in a place which had not had a religious service for twenty years. "The public school teacher told him, as an illustration of how bad the community was, that a boy had carried a loaded revolver to school, and while she was at the blackboard sat in his seat and pointed the weapon at her. She readily consented to superintend the Sunday school."

In another western community the Sunday school has to compete with a flourishing dance hall, and the missionary has been properly "egged" by his opponents. "However, more than thirty people have been converted through this school, among whom is the present superintendent, a woman widely known over that section of the country. Her interest began when the missionary asked her at a service to sign a prayer league card and receive a Testament. This Testament she carried in the hip pocket of the men's clothes she wore on the range, and in spite of the raillery of her friends she read it regularly, until it led to her conversion; after which she rode fifty miles on horseback to make a public profession."

A certain place, known in its early days as a free love settlement and later as an infidel community, with a hall built for infidel teaching, has had a splendid Sunday school for more than two years, with more than forty conversions. Among them are the young girl who leads the school, although attending day school, and a man in a near-by town in the transfer business, who

utilizes his truck Sundays picking up children to take to the school, and is otherwise active in church work.

In Maine a prosperous Sunday school has been formed in close proximity to a large spiritualistic camp ground, in a place where for years the people boasted that the preacher could not hold meetings because he could not find entertainment.

We are glad to learn that the Union has a small fund for supplying country ministers with books which they could not otherwise secure, and that 1646 books were distributed during the year. Such a fund might well be replenished by those who love good preaching.

The Haiti Scandal. The Rev. L. T. Evans publishes further evidence concerning the outrages perpetrated by the U. S. Marine Corps in Haiti. Natives have been roped together to work in gangs on the roads, and the flesh on their arms reduced to a jelly by this barbarous shackling. Mr. Evans has repeatedly seen Haitians set upon and beaten by gendarmes until they were insensible. "I have seen the dead bodies of the beaten lying in the jail yard covered with flies, and night after night have heard the cries and groans of the outraged."

Natives are being robbed of their land, the constitution has been suppressed, and the representative body of the land dismissed.

Mr. Evans also reports that a special delegate of the pope, an archbishop, bishops, nuns, friars and priests are receiving salaries paid by the financial adviser of the United States out of loans made to the bankrupt Haitian treasury. The members of the Marine Corps seem not to approve of Protestant mission work, however.

"At Gros Morne, on the last Sunday of June, 1918, while on my way to hold services at the Baptist mission in company with the native pastor, I saw men and women stopped by the gendarmes and turned back from attending their place of divine worship. At this time I further saw two bands of some eight or ten natives roped tightly together and marched like slave-gangs. Among them I recognized members of our mission and our native preachers.

"During my stay at Jacmel I found that one half or so of the male members of our Baptist church were absent from the holy communion and in hiding in the mountain districts in terror of the gendarmes."

The Southern Baptist Board and the negro Baptist missionary society of the United States are planning to enter Haiti together with a seminary for training preachers, a women's missionary school, a hospital at Port au Prince, dispensaries and deaconesses. They will be warmly welcomed. Dr. François Delancour, writing in "Current Opinion," remarks:

"All intelligent Haitians know that American statesmen and leaders of opinion are not aware of what is happening in Haiti. The American nation is too great and too good to tolerate such infractions of political morality."

The government should see to it that its hyphenated low-brows in the Marine Corps should be removed, and that the officers who represent us in this needy and dependent land should be temperate, decent and humane.

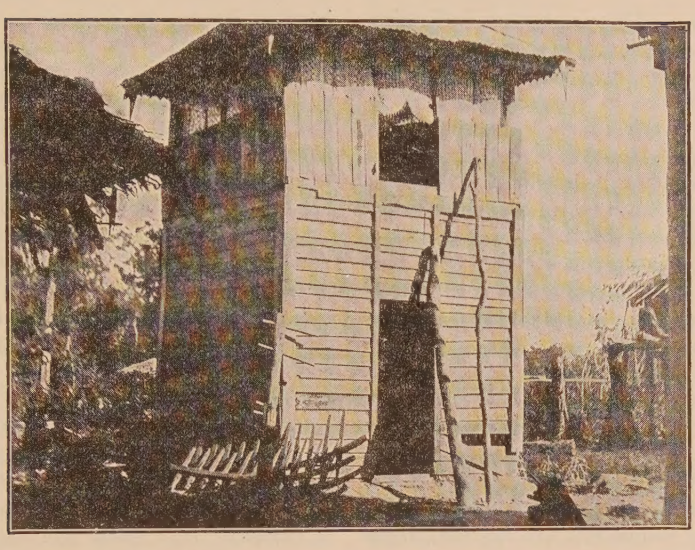
An Apostle to Inca Indians. Mr. Stahl is the subject of a sketch in the "Christian Advocate." He is at work on the edge of Lake Titicaca, twelve thousand feet above the sea, in a little town called Puno. The writer on his first visit found eighteen Indians with broken bones, slashed limbs and torn scalps lying in the chapel, half-living witnesses of Rome's spirit, who had been mobbed, beaten, left for dead; whose cattle had been stolen and houses burned, all because they had cut loose from drink and Rome.

"Do you mean that these fellows were robbed and beaten because they were sober and industrious?"

"Certainly. Sobriety is unprofitable. There are ten millions of these Indians completely dominated and despoiled by a system of so-called religious festivals which last till every Indian is dead drunk and penniless."

"Why does not some one stop it?"

"Well, over in Bolivia a law has been passed forbidding any priest to sell liquor to an Indian within five hundred feet of



An idol house, Tharawaddy, Burma. From "A Star in the East," an account of American Baptist missions to the Karens of Burma. (Revell.)

the church, but in Peru we have not even five hundred feet of protection."

Mr. Stahl has set up twenty-six schools to teach the Indians. He has organized bathing classes among them. He takes some twenty men into a room, has them strip to the waist, and goes through the motions with them. Soap, water, rub, scrub, rinse and rub dry. "When all is over they say: 'We never felt so good in all our lives.' Once the habit is learned it continues."

He has worked out a plan to organize a substitute for the drunken priestly fiesta, —a meet, with athletics and clean amusements. As to his converts, everyone of them gives up drink and cocoa-chewing as a matter of course. Backsliding is practically unknown, thanks to the steadfastness of the Indian character. Every new member upon being received is asked: "Will you endure persecution, and how long?" And the invariable answer comes back: "Until death."

A Protest Against Hindu Fakirism. This comes from a Hindu, Mr. Tahalram Gangaram, and is published in the "Devalaya Review."

The writer first points out the contrast between the West, where every thing and every faculty is utilized,—even to pigeons as letter carriers,—and the East with its slovenly and universal waste. He then describes what a tremendous deficit the existence of the vast horde of mendicant religious beggars entails. This horde he estimates at five million six hundred thousand,—sadhus, mullas, fakirs,—and their cost to the community as at least fifty-six million rupees a month. He describes them as a huge mass of selfishness, ignorance and superstition, and urges the responsible leaders of Hindu society to move for their uplift.

He calls upon the Indian Social Conference, Anjuman, Islamia, the educational conferences, temperance societies, and similar bodies, to send workers to preach to these people near the places of pilgrimage at Jagannath, Benares, Gaya and other religious resorts. "They should be impressed with their responsibility to the public, urged to take up useful work, trained to be teachers, given charge of little village libraries and reading rooms, and made preachers of pure religion, true morality and temperance."

It must be remembered that this is a Hindu speaking of the official religious leaders of his people, the blind guides who have landed India in the ditch.

An Alliance of Honor. This is another indication of new life in the Hindu community. A missionary at work in Dacca, in Bengal, was stirred to start purity work among students. As a consequence of his efforts young men who return home after their education is completed carry with them quite a new conception of their duty in this direction. They understand that vice is a subtle enemy to all mental and physical efficiency. Many hundreds of them have therefore entered the Alliance of Honor. The movement has spread from town to town, chiefly among young students.

"It is quite pathetic," writes the "Life of Faith," "to read the constant appeals for more literature,—more, still more. 'Send us all you can' is the repeated cry."

So widely recognized has the usefulness of this work become that arrangements are now on foot for creating an independent, self-supporting society for India and Ceylon, affiliated to the parent Alliance in London. The same thing is happening in Egypt, where a very extensive work is being carried on among the natives.

Annam. The International Committee of the Young Men's Christian Association with customary far-sightedness is sending M. Monet to open in Hanoi, the capital city of Annam, a center for demobilized Annamese soldiers and students in the higher schools of the city, sons of mandarins and literati. One hundred and twenty thousand Annamese served in the French army, and are open to new impressions because of their wider outlooks abroad. The students in the schools of Hanoi will later study in the great government schools of Paris, Lyons and Marseilles, and are destined to the future leadership of Annam, Cochin China and Cambodia. It is well therefore to seek to reach them with Christian teaching in the more impressionable years of youth.

There is a handful of missionaries at work in this country, Americans of the Christian Alliance and Swiss of the Romande Mission, but they have been hived up in Hanoi, Saigon and Tourane through Catholic influence. An edict of a former king of Annam, dated 1874, is alleged to give the monopoly of mission work in the country district to Romanists, and to exclude all others. But M. Monet with the edict before his eyes insists that no such exclusion is mentioned. An Annamite recently converted in the neighborhood of Tourane has been obliged to move into town to get the spiritual instruction he needs from the Protestant missionary.

The Annamese number twenty-two millions, are of a single race and tongue, and in religion are given over to a corrupt mixture of Confucianism, Buddhism and animism. Their land is extremely rich in coal, copper, zinc, tin, and iron. There are fine fisheries, and the fertile soil yields cotton, sugar-cane, coffee, fruits, and above all rice. This last is produced in immense quantities in the two deltas of the country's chief rivers, and the Annamese delight to compare these deltas and the connecting mountain chain with the two laden baskets of rice which the coolie bears on the ends of the long bamboo rod on his shoulders.

A Jewish Missionary in Rotterdam. Mr. Zalman, who is ministering to wandering Jews passing through Rotterdam en route to New York, has suffered much in antichristian pogroms. The "Jewish Missionary Intelligence" writes of him:

"Mr. Zalman began his work in the city by speaking to groups of Jews in the open air. Frequently he had suffered at the hands of his own nation, and he showed me several steep staircases in Amsterdam down which he had been thrown. Once he was dragged through the streets of Rotterdam with a cord tied round his neck, and when he was finally released he invited his persecutors to come and take tea with him as they were accustomed to do in Russia. Amazed by such a form of retaliation thirteen of them returned home with him.

"Mr. Zalman showed them into his best room, and washed their hands in the approved Jewish manner, and when they had eaten, one of his guests rose to thank him. He said, after he had told of the terrible sufferings in the journey from Russia: 'We have been in Marah, but now we are at Elim, and our friend has opened a well of water' (placing his hand on Mr. Zalman's Bible).

"Mr. Zalman was so touched that he could bear no more, and asked the Jews to leave him. Then far into the night he prayed that God would provide him a room where he could give tea and other comforts to Jewish emigrants passing through the city by thousands. Elim, a building made from two houses, containing a large room for meals, another for Bible study and several bed-rooms, is the answer to that prayer."

Financing the Return to Zion. It is proposed by a writer in the "Maccabæan" that this be done by the characteristically Jewish method of the tithe. Every Jew of wealth is to be asked to give up one-tenth of his capital for the formation of a great fund. The middle classes in Jewry, on the other hand, are to be asked for a tithe of their income. This division of the tithe-tax into two classes, a capital and an income tax, is deemed necessary. The program of Palestinian development demands the raising of the largest possible sum of ready money in the shortest time. Building operations cannot be postponed for years. The capital tax will furnish the great initial fund, and the income tax the constant renewal of that fund. This initial fund is put provisionally at $125,000,000.

Miss Sampter writes from Jerusalem of affecting scenes connected with the collection in money for the redemption fund. "And Moses spake unto all the congregation of the children of Israel, saying: . . . . Whosoever is of a willing heart let him bring the Lord's offering, gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen. . . . . And they came, both men and women, as many as were willing-hearted, and brought brooches, and ear-rings, and signet-rings, and armlets, all jewels of gold." So has it been among the Jews who are already in the land. Personal and household treasures have been poured into the treasury. Farmers have come from the colonies in wagons decorated with foliage, bringing offerings. "One poor man came with four quarts of milk. Then, moved to more giving, he sent for the cow. When the cow arrived he remembered that he had left the calf at home, and he sent for that too, and gave all for redemption." An old woman of seventy-five donated her two candlesticks that she had blessed for the last fifty years, and thousands of similar instances have been recorded.

Colossians 3. 25 Illustrated. The Authorized Version runs: "But he that doeth wrong shall receive *for* the wrong which he hath done." But according to Dean Farrar the word "for" is an "unauthorized and misleading addition." It is not merely that the wrong shall be punished, but that it shall receive as retribution the very wrong perpetrated. He that doeth wrong shall receive again the wrong that he did.

A generation has not passed since the publication of "In Darkest Russia," which portrayed the miseries that Russian Jewry was enduring at the hand of the mightiest autocracy of modern—perhaps of all—time. All protests against its tyrannies seemed (to quote Keats' phrase) as "leaps of grasshoppers against the sun." And now it has vanished like chaff of the summer threshing-floor, and its place is taken by an equally oppressive oligarchy of its victims. How completely Holy Russia lies under the heel of the Jew appears from the following table of the Bolshevik rulers, which we extract from "The Cause of the World Unrest."

	Pseudonym	Real Name	Race
1	Lenin	Oulianov	Russian
2	Trotsky	Bronstein	Jew
3	Steklov	Nachamkess	Jew
4	Martov	Tsederbaum	Jew
5	Zinoviev	Apfelbaum	Jew
6	Goussiev	Drapkin	Jew
7	Kamenov	Rosenfeld	Jew
8	Souhanov	Ghimmer	German
9	Sagersky	Krachmann	Jew
10	Bogdanov	Silberstein	Jew
11	Gorev	Goldman	Jew
12	Ouritsky	Radomislsky	Jew
13	Volodarsky	Kohen	Jew
14	Sverdlov	Sverdlov	Jew
15	Kamkov	Katz	Jew
16	Ganetsky	Furstenberg	Jew
17	Dann	Gourevitch	Jew
18	Meshkovsky	Goldberg	Jew
19	Parvus	Helphandt	Jew
20	Riazanov	Goldenbach	Jew
21	Martinov	Zimbar	Jew
22	Tchernomosky	Tchernomodik	Jew
23	Piatnitsky	Levin	Jew
24	Abramovitch	Rein	Jew
25	Solntzev	Bleichann	Jew
26	Zverzditch	Fonstein	Jew
27	Radek	Sobelson	Jew
28	Litvinov	Wallack	Jew
29	Lounatcharsky	Lounatcharsky	Russian
30	Konontai	Kolontai	Russian

31	Peters	Peters	Lett
32	Maklakovsky	Rosenbloom	Jew
33	Lapinsky	Levenson	Jew
34	Vobrov	Natansson	Jew
35	Ortodoks	Akselrode	Jew
36	Garin	Gerfeldt	Jew
37	Glazounov	Schulze	Jew
38	Lebedieva	Simson	Jewess
39	Joffe	Joffe	Jew
40	Kamensky	Hoffmann	Jew
41	Naout	Ginzburg	Jew
42	Zagorsky	Krachmalink	Jew
43	Izgoev	Goldman	Jew
44	Vladimirov	Feldman	Jew
45	Bounskov	Foundamentzky	Jew
46	Manouilsky	Manouilsky	Jew
47	Larin	Lourie	Jew
48	Krassin	Krassin	Russian
49	Tchicherin	Tchicherin	Russian
50	Goukovsky	Goukovsky	Russian

Lenin's mother is said to be a Jewess; also the mother of Kerensky, and Krassin's wife.

Brief Notes from Abroad.

An illustration of **friendliness to North America and interest in religious things,** which are growing in South America, is to be found in an incident of the welcome to the American fleet in Montevideo. The dean of the intellectuals of Uruguay, Dr. Juan Zorilla de San Martin, said in speaking to the boys:

"We love the United States as a great collectivity. We love you as citizens of the United States, but we want you to understand that we love you as individuals. We talk of our common mother, democracy, but there is some one else still dearer to us, our common Father." Then leaving the interpreter he repeated in charming broken English the Lord's Prayer.

Dr. Heiller, a German Catholic theologian of eminence, who has published remarkable studies on Buddhist mysticism and on the part of Luther in the Reformation, has recently become a Protestant and been made professor in the theological faculty of Marburg.

Mrs. Asquith in her reminiscences quotes an unpublished letter of Dr. Jowett of Balliol, in which he gives his estimate of Cardinal Newman. He says: "I have just read the life of Newman, who was a strange character. To me he seems to have been the most artificial man of our generation, full of ecclesiastical loves and hates. Considering what he really was it is wonderful what a space he has filled in the eyes of mankind. In speculation he was habitually untruthful, and not much better in practice. His conscience had been taken out, and the church put in its place. Yet he was a man of genius."

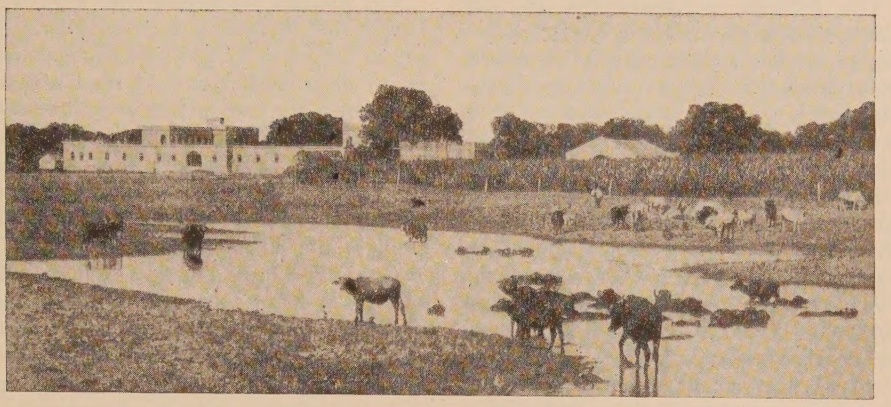
The Royal Dutch Packet Company carries all cases of Scripture freight free to all parts of the Dutch East Indies. The government railways in Java also transport the Scriptures without charge, and provide passes for Bible agents.

The Italians have gone to Switzerland as well as to America, and have furnished a large part of the labor for the construction of roads, tunnels and other large engineering projects. Among these emigrants Swiss and Italian Protestant pastors have developed a large activity, having become everywhere the guides and helpers of the Italian colonies. A great part of their work is philanthropic,—finding places for out-of-works, aiding the needy, arranging for their instruction evenings, etc. At Geneva is an active philanthropic work led by Professor Charbonnier; in Lausanne a committee founded by pastor Panza cares for needy consumptives; at Vevey is a committee for aid of prisoners, also one for the help of the stranded families of mobilized Italians, which owes its beginnings to the unwearied activity of pastor Ammenti. At Renens Mr. Mugellesi, a teacher, has done active house-to-house religious work; and so on.

Mr. Frank Hodges, labor leader and secretary of the British Miners' Federation, a lucid and able speaker and thinker, got his earliest training in an English free church. He was greatly influenced by the Welsh Revival of 1906, and used frequently to preach to the Primitive Methodist congregations in the mining regions of Monmouthshire, where he was brought up.

Mr. Robert Smillie, the president of the Miners' Federation, is a member of the Free Church of Scotland.

Prof. Deissmann reports that small but active groups of German socialists are trying to find positive relations with religion and the church, and Protestant clergymen are entering the Socialist party and preaching evangelical Christianity. By the new constitution church and state are divorced. All officials in the church, from the highest to the lowest, are elected by vote, and the women have the church franchise. A fed-



A corner of the 275-acre demonstration farm of the Allahabad Agricultural Institute. The Institute staff comprises seven American and seven native Christian teachers and assistants, under Sam Higginbottom, principal. Its motive is: Helping India to help itself. The opportunity is unlimited.

erative parliament of all the German Protestant churches has held its sessions at Dresden.

The English "Churchman" insists that **the underlying cause of the troubles in Londonderry** was an intentional assault upon the Protestant inhabitants with a view of driving them out of the city and reversing the memorable story of the siege of the seventeenth century. The most intense feeling, it tells us, still clings about this incident. From positions of vantage at the Nazareth Home and St. Columb's College, both Romish institutions, the Sinn Feiners directed a continuous and deadly fire upon the houses of Protestants and the streets adjoining them. Numbers of defenceless people were compelled to flee from these houses, and the remnant who stood their ground were reduced to a state of starvation.

We have mentioned **the joint plans of the Vatican and France** to erect in Poland a strong Catholic ally of France on the east flank of Protestant Germany. A well informed writer in "Bilynchnis" of Rome mentions another phase of this Franco-Catholic intrigue, namely, the plan to detach the Catholic Rhineland and Catholic Bavaria from Protestant Prussia, making of the former an independent republic under French influence and of the latter a part, with Austria, of another powerful Catholic state in central Europe. The Catholic organ at Cologne, the "Koelnische Volkszeitung," advocates the secession of the Rhineland from Germany. The Centrum (or Catholic) party in Germany is, however, divided in opinion as to these plans for a practical dismemberment of Germany.

"Evangelista" of Rome prints an account of **a banquet to the Knights of Columbus** during their recent European pilgrimage. It was held at the Grand Hotel, a function of "supreme elegance," tables flashing with silver, crystal, and flowing champagne. The feature which will interest Americans was the speech of Mgr. Cerretti, in which he voiced the wish of the Holy Father that the "most noble" Knights should "immediately undertake active propaganda at Rome to counter the activity of another great American association, heretical and Protestant." The reference was to the Y. M. C. A. The appeal was, according to newspaper reports, frantically applauded.

The International Mission to Lepers celebrated the fiftieth anniversary of its existence in 1920. Its annual income has grown from $3000 to $243,920. Thousands upon thousands of unhappy beings have been rescued from a life of misery by its operations, and multitudes of helpless children saved from falling victim to the disease.

The Belgian correspondent of "Le Christianisme au XXième Siècle" states that as elsewhere much unbelief is coming from theological *milieus* into the Christian world, and that many pastors, upset by it, have sought their lifework outside the ministry. He describes this tendency as a sombre cloud in the life of the church, and adds significantly that evangelistic work is not so successful as formerly. On the following page is an account of the establishment in France of an Alliance of Evangelical Christians, which puts the accent on fundamental verities. It is composed of men of all denominations, and extends its invitation to those "who suffer at the sight of the churches' departure from the essential principles of the Christian faith." Its prospectus declares that "the alliance is open to Christians who recognize the sovereign authority of the Holy Scriptures in matters of faith, who worship Jesus Christ, the only Son of God, who became man, died for our sins, was raised for our justification, and is always present in the church through the Holy Spirit."

Among the distinguished Jewish savants who have volunteered their services in the establishment of the Hebrew University in Jerusalem are Prof. Freud, the psycho-analyst, Prof. Einstein, the author of revolutionary theories in physics, and Prof. Wassermann, the discoverer of the Wassermann blood test.

An American Presbyterian gives this picture of **religious conditions in Lages, Brazil:**

"There are a dozen priests and two dozen nuns in town, all Germans. Now that the splendid stone cathedral is so nearly finished that services can be held in it, the old church has been turned into a theatre, and a cinematograph installed, with the customary bar where liquid refreshments are sold. As soon as the church theatre was ready for operation one of the *padres* went about town warning the mothers against the other picture show, which he declared immoral, and urging them to attend the church shows. He forgot to mention that the church had made arrangements with the theatre to use the same films on alternate nights!"

The Pilgrim Preachers, who went from Land's End in April and ended their journey in the north of Scotland in September, report their belief that "if ever Christians throughout the land would give themselves to similar whole-hearted testimony a revival would result which would astonish the world." The team consisted of from twelve to eighteen preachers. Every day at eight the meetings began with an address on the Lord's Second Coming. "Emphasis was laid on the conviction that the time for the fulfilment of the Lord's promise to come again and receive His own unto Himself was near at hand, and Christians who had turned aside to the pursuit of wealth or pleasure were warned to return to the Lord for restoration to the joy of His salvation. The unconverted were warned and entreated in view of the fact that God's day of mercy is nearly ended, and that already the rumblings of the storm of judgment to come are audible."

In almost every place the party was asked to remain longer, and opposition came only from small and noisy groups of Socialists. The meetings in Dundee were the largest ever held in the open air in that place, and those in Aberdeen drew an immense concourse night after night. At many of the fishing villages of Scotland practically the whole population turned out to listen to the preaching.

Mr. Frey of Riga, in recounting the successes of the Baptist movement in Siberia, tells this good story.

Two priests of the Russian church met on a river steamer. The one warned the other against the Baptists, but the second retorted that he feared nothing. His people were such drunkards and ruffians that Baptists could never make members of their churches out of them.

"But, dear colleague," answered the first, "that is the very material out of which the Baptists make their most devoted adherents."

The Epistle of Psenosiris.

This papyrus letter was found at Kysis in the Great Oasis of the Libyan Desert, and reads as follows:

From Psenosiris the presbyter to Apollon the presbyter, his beloved brother in the Lord, Greeting.

Above all I salute thee oftentimes, and all the brethren that are with thee in God. I would have thee know, brother, that the grave-diggers here into the inner part have brought Politike, who was sent into the Oasis by the government. And her have I forthwith given over to the care of the good and faithful among the grave-diggers, until that her son Neilos be come. And when he hath come with God, he will bear witness of all that they have done to her. Do thou also on thy part make known to me what thou dost wish done here. I will do it gladly. I wish thee welfare in the Lord God. To Apollon from Psenosiris the presbyter, the presbyter in the Lord.

What is its significance?

It is a document of the persecutions. We have seen in our own day tens of thousands of Christian Armenians sent by the Turks into the desert to die. The Roman authorities in the East quite commonly despatched Christians who refused to worship the emperor into exile in desert oases, to die or live as best they could. In this Epistle of Psenosiris we have an example. Politike, who is mentioned here, was evidently a Christian woman who had been banished to the desert for her Christian faith. Psenosiris, a leader of the Christian group at Kysis in the Oasis, writes to Apollon, a Christian elder in Egypt, telling him of Politike's arrival and the measures that have been taken to secure her safety and comfort.

The letter was found among the fragments of writing belonging to the grave-digger's guild at Kysis. There were obviously Christians in the guild. Psenosiris does not, however, speak of them as such, but calls them "the good and faithful among the grave-diggers." The phrase has a Biblical flavor, which Christians would immediately understand. "Well done, good and faithful servant!" That there should be Christians among the grave-diggers is understandable enough. They had helped at both Christian and pagan funerals, and knew which was the religion of hope.

Politike's son, who bore the name of Egypt's river, Neilos, was soon to follow his mother into exile, and should see all that they,—the Christians of the grave-digger's guild,—had done for her. No doubt she needed their help. Culcianus, the governor of Egypt under Diocletian, published an imperial edict in Alexandria promising honors to those Christians who offered sacrifice to the imperial deities, but threatening with severe punishment those who refused,—the men with death, their wives and children with banishment to remote regions, in addition to the confiscation of all property left by the husband.

According to Prof. Deissmann this is the oldest letter written by a Christian which has come down to us in the original handwriting.

THE MISSION FIELD.

Ernest Gordon.

A Basuto Christian is described in the "Journal des Missions" by one of the missionaries of the French Protestant Mission in South Africa as "a living example of the gospel's transforming power."

"He has been for years a teacher in the normal school, and is at the present writing sitting before me. Few men have had to conquer so violent a temper as his was, but he has succeeded. The extraordinary keenness of his glance, the burning flame that shines at the bottom of his very black eyes, the strength of his arms and the exceptional quickness of his movements, as well as his devotion and perpetual good temper, show that it has not been age and weariness that have calmed and softened this violent nature, but the very Spirit of God.

"During this Good Friday service I have been seated near him, and have observed his spontaneous and perfectly unconscious attitude. Many times during the reading of the beautiful passages describing the sufferings of Christ I have noticed the tears running from my neighbor's eyes. He wiped them away furtively, and then with his finger sought out again the passage in the

New Testament, and plunged again into the narrative. And when we sang the splendid hymns translated into the Basuto tongue, Thomas Arbousset's 'Thy Death, Redeemer, Rends My Conscience,' Samuel Rolland's 'See on the Cross the Redeemer of Men,' Emile Rolland's 'Thy Death, O Master, Saddens Me,' my neighbor, his spectacles on the end of his nose, his hymnbook held at arm's length, beating time with the other arm, his head and whole body following the rhythm of the melody, sang with all his soul, in a bass deep as an organ pipe, the praises of his Saviour. Detached from his surroundings, absorbed in his interior contemplation of the sufferings of Christ, his was truly the heart of man in full communion with the invisible."

Moslem women fear death, says a missionary physician who has worked much among them, in the "Moslem World." "I cannot forget the look of terror on one dying woman's face, yet she was a reader of the Shiah sect, had made the pilgrimage to Kerbela, and had reason to be assured of merit awaiting her in the next world.

"'Have you ever seen a Moslem woman face death with a look of joy upon her face?' I asked one of the other missionary ladies.

"'No,' she replied, 'I have not seen any appearance of joy, but I have witnessed the death of one Arab woman who seemed to find comfort in her creed. It was a poor woman whose back was broken by a falling wall. She had suffered pitifully, but patiently. Tenderly her Christian friends had cared for her, considering no service too menial or dishonorable to perform. "Not one of my Moslem friends would do these things for me," the patient would exclaim as she drew down the missionary's head and kissed her on the hair, "they would not defile themselves for me, no matter how I suffered." Her gratitude was touching, yet when she was about to die she motioned desperately for us to leave the bedside. We were infidels to her, and our presence was to be feared at so critical a time. Then fellow Moslems took their place beside her bed, and one began to wave protecting fingers over the pain-racked body as she recited the all-potent words of the Moslem creed.'

"Has the religion of Mohammed power over sin? Can it cleanse the human heart? I have never heard a Moslem claim that it could. 'You are good,' they tell us; 'you do not understand the work of the devil as we Moslems do. We are not afraid of you,—you would not harm us. We are afraid of one another. We are afraid of one another's envy, and of our rivals' hatred. You do not understand. It is from the devil. You do not know anything about it.' They mean it, too. The vileness of the sin that lurks in the heart of the Moslem woman is beyond our comprehension. The speech that often issues from behind the jealous veil would make you blush for shame. Ah, Mohammed! you can cleanse the outside of the platter, but you cannot take away the corruption that lies within."

The coöperative loan movement in India has been chiefly initiated and backed by Y. M. C. A. workers and missionaries, and is already showing results of a solid and most varied nature. Mr. Hanson of Lucknow Christian College, who is the honorary secretary of the United Provinces Christian Central Bank, describes some of these results in the "Indian Witness."

In the area with which he is in touch are 149 coöperative loan societies, in 14 districts, with 7945 members. Practically thirty per cent of them were found to be entirely free of debt, and the debt of others had been so much reduced as to have brought down the total debt in ten years one half. Another decade, and all these long outstanding debts will have been paid off. But this is not all. The reports speak of every kind of material improvement, notably in the line of agriculture. Most of these societies have adopted improved seed and implements. In one society of Beas every member now has his Meston plow. In a village in Hoshiarpur members have sunk 22 wells since their society was started.

An even more remarkable case is that of a society in the same district the members of which have planted its common land with trees, with the express object of redeeming their mortgaged lands by the proceeds of the timber when it matures. With the same object they have postponed the

distribution of their ten years' profit, so that in due course it may be added to the income received from the sale of the trees. This means speedy emancipation from bondage to the *sahuker,* or money-lender.

Both litigation and extravagance are less. In one village a council has been formed, and in four years 263 petty disputes have been settled. From another village comes the story of a member who made a regular income out of perjury. The directors of the local banking union eventually got the members of his society to expel him, and even to excommunicate him. The perjurer repented, abjured his evil ways by public oath, and was readmitted. Around Lahore a number of societies have included in their by-laws a rule formally prohibiting, under penalty of fine, extravagant expenditure on marriage and funeral ceremonial, and fines have been imposed. In the Amritsar district there is a Sikh village which in old days was noted for its bad farming, love of drinking and number of bad characters. Now no one is on security, drinking has ceased, farming has improved, lands have been redeemed.

In the most backward *tahsil* of the Gurdaspur district a union has recently collected 5000 rupees for a middle school, which is now open. In Gujarat 55 societies have pledged themselves to maintain a scholarship for the education of the son of one of their members. Even the semi-frontier district of Attock reports a night school started by a society to teach its members to read and write.

Glimpses of Heathendom. The Rev. Charles Posnett of Haidarabad says of the uncleanness of Hindu heathenism:

"The other day I saw a father holding his little son on his knee with an admiring, laughing crowd standing round, whilst the boy was repeating all the most filthy language that he could remember. No one rebuked him, and his father was proud of him. In almost every large family one girl is devoted from birth to a life of shame; she is either a *jogi,* who becomes the property of anyone in the village, or a devil-priestess, who is initiated into her hideous task by being made drunk whilst the priests dance round, singing incantations, until the evil spirit is supposed to have possessed her. She takes part in the most ghastly sacrifices. We have rescued from the very jaws of Satan many of these little girls, whose terrible duty it was to tear a living sheep to death with their teeth, and then to sprinkle the hypnotized crowd with the still warm blood."

Mr. Posnett has 2000 children in his schools taken right out of this filthy environment, who are living under the constant care of Christian Englishwomen, and being filled with an enthusiasm to go back into the Hindu villages to clean up the drink and idolatry and indecency.

Spiritistic mediumship is mentioned by Mr. Hollister of Sienyu, China, in the "Substitute." He is describing an idolatrous procession which he witnessed, with its Big Devil, Little Devil, Mrs. Little Devil, etc. There was also one of those men called Dong Ceo, or Little Child.

"When he comes certain rites and ceremonies are performed, during which the spirit of the idol is supposed to enter the man. At times he becomes frenzied and raves. At other times he is more quiet. People ask him questions, and the answers are thought to be the answers of the idol. Sometimes while in a state of frenzy a Dong Ceo will slash himself with knives and otherwise harm himself, showing complete disregard for all pain.

"Seldom is an idol procession considered complete without a Dong Ceo. There are special sedan chairs for them to ride in. Idols have seats to sit on, but the Dong Ceo has mats of spikes or knife blades on which to rest his feet, and leans back against another group of spikes or knife blades. When he thus takes part in an idol procession he is considered an idol, for the spirit of an idol is supposed to be in him at the time."

Dr. Robertson of Chenchow, Hunan, gives this picture: "We have had an epidemic of cholera. Many hundreds have died. The Chinese put up green branches over the doors to keep it out, and one day I saw a man escorting the devil out of the city. He was running and leaping, dropping firecrackers as he ran. I asked the man with whom I was walking why he did not escort

him into the earth, or up in the air. Night after night the dragon processions have been held, and the terrible dragon, a huge snake held up on poles and made of cloth, entered the homes and gobbled up the devils. In our hospital we fought it by prayer and saline injections."

A Scotch missionary to the New Hebrides writes: "To live in the midst of these heathen with no companion, hearing daily their filthy conversation, and to be obliged to witness the blackness of unchecked evil, is hell. I have felt a loneliness creep over me when surrounded by a crowd of naked savages, and the awful burden of degradation presses heavily on my heart.

"All our converts are drawn from the ranks of the naked and dirty, the savage cannibals, each of whom was first known to us as a naked heathen living in sin. To see them thus changed simply overwhelms me with indescribable feelings of joy and thankfulness. Their love of Scripture is intense. On the way to our station I saw, coming along the track, one of our converts, so absorbed in the Gospel of Luke that he was blind and deaf to my approach until I was right upon him."

Mrs. Jonathan Goforth gives these instances.

"Li Shan Pa was the son of one of our evangelists, a lad of promise in the high school at Wei Hwei Fu. One rather cold day he and some other lads were in swimming. He had crossed the river, and was swimming back when he seemed to be in difficulty. The lads on the shore called frantically to a passing boat for assistance. The men on this boat by just putting out an oar or stretching a helping hand could have saved the boy, but though the lads on shore kept offering more and more money the only answer received was: 'It's not enough.' Then over the drowning boy they went without an effort to save him. When the missionaries came on the scene and drew him out he was quite beyond help. That is heathenism.

"A Chinese woman belonging to a well-to-do family called to see me one day. She had a beautiful boy in her arms. Her husband had just become a Christian, and she seemed interested, and some time later became one of our leading Christian women. But how dark her heart was then can be seen by what follows. A few weeks after her first visit she came again, but without the baby. The following conversation took place.

"'Why, where is your beautiful baby boy?'

"'Oh, it's thrown away!'

"'But it was quite well when you came before. What disease did it have?'

"'It did not have anything wrong.' Then she went on to tell this story. One cold night, when the baby was lying on the outside of the *kang,* or brick bed, it got out from under her cover and rolled off onto the floor. It was quite naked, (for the Chinese do not use night clothes,) and the mother instead of taking the child up off the cold brick floor let it stay there all night. When she picked it up in the morning it was dead. 'I had plenty of children,' she said with a laugh."

Mission Incidents. The principal in a Karen mission school in Burma took up the very practical subject of debt-paying. The attitude of the boys after the address was significant and amusing.

"What sort of people does he think we are?" they asked. "Are we dogs that we can't have debts?"

Mr. Bruen in the "Korea Mission Field" tells the following pretty story. He had been inspecting a boys' school in Korea, and was struck, as the file of students passed by him, with the fact that one alone was with hair uncut. On inquiring the reason the teacher asked with curious look:

"Don't you know that student? That is Haisuni."

But Haisuni was a girl, and this was a boys' school. The teacher gave the explanation. Haisuni's father had no boy, and Haisuni was determined to have an education. But as there was only a boys' school accessible she preferred to dress in boy's garb to make herself less conspicuous. In due time she graduated, and passed on to the Taiku Academy. Here, too, she graduated, *cum laude,* and from her class of nine was selected as the principal's secretary. Later she married one of the most prominent men in the presbytery, and is

now holding Bible classes while her husband is serving a two-year's sentence as a political prisoner.

Dr. Rodgers mentions visiting the Batangas station of the Presbyterian Philippine Mission, and finding a prosperous Sunday school in which one of the favorite sports is the Saturday evening verse-reciting bee, fashioned on the model of the old country spelling-bee, in which the test of victory is capacity to say over the maximum of golden texts with a maximum of accuracy. And in these islands before 1898 the Bible was an unknown book!

In the United States of Colombia the old Romish attitude to the Word of God is still preserved. One missionary in commenting on the badness of the road reports that at a certain point a number of influential citizens have objected to the building of a new bridge over a river on the ground that its construction would enable the Protestants more easily to enter the town with their Bibles!

From Chile, however, we get this story of a better attitude. Colporteur Diaz was speaking to a little group of country people when a woman interrupted with, "Years ago I bought a New Testament from a man like you. I take it to church with me, and while the *padre* reads mass in Latin I open my book and read it, for I do not understand Latin. It is a great comfort to me."

Schoolboys in a leper home conducted by the Southern Presbyterian Mission at Kwangju, Korea. Under treatment with chaulmoogra oil injections they get a new lease of life, and are bright, happy Christians. They are taught trades.

Pastor Kuan of Yankow is described in the "Missionary Herald." He is a successful evangelist. In one village, thanks to his persuasion the entire population has given up idolatry, thrown the images into the river, and converted their temple into a church. In another the headman gave Kuan the choice of five temples. His day school is the best in the city, and is managed as a part of the church. He has an orphan asylum and a hospital also attached

to his church, both of which are financed on the ground without help from the American Board. Pastor Kuan trains his people. Thus, a half hour before service time a deacon goes up and down the aisles ringing a dinner bell, which is the signal for the hymn drill. This occupies the half hour, and is designed to teach church members to sing in time and tune. One new hymn will often occupy the whole period, being sung over and over until learned. And with the learning of the music goes ordinarily the learning of much Christian doctrine with the words.

Pastor Kuan supplied his school and church with spring water by means of bamboo pipes. This was the beginning of a project in which he led the business men of the city in laying water pipes into a large section of the town. The water company is under the control of Christian men, and ten per cent of the profits go to Christian work. He is now reforesting a large tract of land which his church has bought on the mountain side, as the first step in leading the people of the region into a movement for covering their barren hills with trees.

Brief Mission Notes. In 1911 a deputation from the Rhenish Missionary Society, working in German New Guinea, appealed to the Samoan churches to coördinate with them in the evangelization of that vast area of heathen country. Six young men and their wives volunteered from the Malua institution, and four couples have been working in this mission field during the whole of the wartime. The Samoan churches, which are English Congregationalist in their origin, raised their contributions in 1915 from £2500 to £5000. At the present time they pay, in addition to their own local expenses of all kinds, the salaries of the white missionaries, their voyaging expenses to and from the field, retiring allowances, the maintenances of the staffs and fabrics of all educational institutions, and a part of the expenses of the mission ship "John Williams." Beside the work in New Guinea above mentioned they also prosecute mission work in Papua. The Christian Endeavor societies connected with the churches support a Chinese pastor among Chinese coolies on Samoan plantations, and contribute liberally to Armenian and Central European relief funds.

Morelia is a fanatic city in Mexico, with 40,000 people. The evangelical church members of the place were recently attacked in a scurrilous pamphlet emanating from the Jesuits. The members of the Baptist church, therefore, bought a little press, learned to set type, assigned to their most gifted members the writing of tracts and the answering of libels, and started in on a spirited campaign of defence of Christian truth. They called their organization "The League of Defenders of the Faith." Their literature embraces such numbers as "What is the Church of Rome, and Where Did it Come from?" "The Church of Christ," "Purgatory," etc. They report that "scores of educated people, lawyers, doctors, teachers, government employees, and congressmen, whom we could reach in no other way, are reading this literature. Prejudice is being broken down, some have asked for Bibles to see if what we say is true, congregations have increased, and we have had eighteen baptisms this year."

The Rang Mahal Mission High School in Lahore was started in the early days by Dr. Forman of the American Presbyterian Mission with six little boys who were paid to attend. Now it enrolls over a thousand students, and employs fifty teachers.

It is a thoroughly Christian school, and gives a Biblical training which we might well desire for American boys and girls of Christian parentage. In the earlier classes are Bible lessons for little beginners, and Bible stories; in the intermediate classes, heroes of Israel, the life of Christ and of Paul. "In the high school department the aim is to give the pupils a complete knowledge of the life of Christ, and to present Him as the Saviour; also to give them a correct idea of the teachings of Jesus. Special instruction is also given concerning church membership, life work, missions, discipleship, and the future life."

There has been an effort in Rang Mahal to have the boys put the Christian teaching they receive into practice in various forms of service. The school has been unique in its war-welfare work, furnishing over

4000 pairs of socks, 600 shirts, 400 shorts, and 300 handkerchiefs to Sikh soldiers.

The Manipur Baptist Association held in Kangpokpi, the new station in the state of Manipur, Assam, was, according to "Missions," particularly significant this year because 300 Tangkhuls and Kukis sat together rejoicing in Christianity and planning for its rapid advance in the Manipur state. Before the world war the Kukis, the most numerous, most aggressive and most honest of the hill people, were almost entirely shut out from Christian teaching. They had for generations severely treated the Tangkhuls, a tribe in the north-eastern part of the state which had had Christian teaching for about twenty years. In two years they had made many savage raids upon their Tangkhul neighbors, head-hunting and slave-raiding, one day alone slaughtering thirty-five in one village. And now they are planning mission work together! Mr. Crozier reports this to have been the most spiritual and efficient associational meeting he had attended in the Garo Hills of Assam. The Manipur Mission Society was organized, which plans to support five workers in regions closed against foreign mission work. Pledges were secured on this amount sufficient to support two workers a whole year.

Mr. Jules Dufey, an agent of the American Bible Society in Guatemala, writes of the religious situation in that land:

"Thank God, we are hearing in many places of this republic of a great awakening in spiritual matters. Souls are inquiring for salvation, and asking for somebody to preach the Word of God to them.

"For many years the Bible and portions of it have been so largely circulated by colporteurs and missionaries that now the good seed is bearing fruit abundantly. In this country there are already more than one hundred and fifty congregations of believers, some of them with more than two hundred members. Native preachers are in charge of those congregations where there are no foreign missionaries. How encouraging it is to take a trip in the country! Almost everywhere we meet believers who are happy indeed if we can hold a service with them."

The Russellites are at work proselyting on the mission field. Mr. Haymaker says of their depredations in Guatemala:

"Another epidemic that threatened to be even more destructive than the influenza was Russellism, which began work in both Quezaltenango and in the sub-stations, and at first seemed to have captured most of our young men. To combat it three principles were adopted. First, everything possible was done to prevent controversy. This was very difficult, as most of our native workers were anxious to answer back. Then everything was done to keep in touch with those who seemed to be drifting into Russellism, for we had hopes of claiming them when the novelty had worn off. Third, while avoiding controversial topics we laid unusual emphasis upon the great fundamental truths of Christianity and on the numerous and splendid living epistles, the twice-born men whose lives bear unanswerable testimony to the truth of our gospel. As a result of these three principles carefully carried out Russellism in and around here has gone out of business, sold its press, and every one of its converts has come back, the last and most pronounced case presenting his recantation but two weeks ago."

At a conference recently held in Syria the representatives of twelve societies voted unanimously to join in coöperative work. These societies included such widely divergent organizations as the Society of Friends and the Church Missionary Society. The plans include regular meetings together, coöperation in the occupation of new fields, union training of workers, promotion of united interests in the publication and distribution of missionary literature, and the purpose to organize in Syria a single and united church of Christ.

The sale of five million copies of Scripture in India in five years is one item of the Methodist Centenary celebration for that land. Mr. Titus of Moradabad writes:

"We have set as our goal for 1921 at least one Scripture portion sold each day by each worker during the year. This means 36,500 books. I have set the same standard for myself, and have been out in the city twice last month, taking fifty books and selling them all in an incredibly short time."

EDITORIAL.

The Claim of the Cross.

My soul, cast thyself down before the cross, and say:

"My Lord and my God, what kindles, urges, inflames, drives me to love Thee more than anything else, and what makes Thee lovely above every thing else, is the most ignominious and bitter death which Thou, O good Jesus, didst endure for the work of my redemption! This alone, this altogether, easily claims for itself all my life, all my labor, all my devotion, and all my love!"—St. Augustine.

The Crucifixion.

Jesus Christ was not hated and crucified by the Jews; He was despised and rejected of men.

I was recently rebuked upon this point with a rare piquancy and most pathetic simplicity. A learned man followed me after the discourse, and said:

"I was with you on the occasion of your five hundredth noonday service. I am the preacher in such and such a synagogue, and if you will excuse me, there was one line in the carol which gave me pain. See, 'The wicked Jews'! Why did you sing that about the wicked Jews?"

Within the lines of a narrow history the carol was right, but within the true boundaries it was wrong. They were not the Jews that mocked Him, spurned Him, killed Him; it was man, every man. We crucified the Son of God, we Gentiles had our share in that foul tragedy. As He hangs there, tell all the world that this was not a geographical incident or a mere passing point in history: it was the work of the whole race, and every eye must look upon it, and every heart mourn it as its own cruel deed.—Joseph Parker.

The Power of His Resurrection.

Note carefully the wording of Paul's desire: "That I may know . . . . the POWER of His resurrection" (Philippians 3. 10).

Not the "fact" of it. Paul knew that well enough,—he had never doubted it. It was the basis of his preaching, as of all apostolic witnessing. Indeed, Paul's acceptance of the fact of our Lord's resurrection is one of the strongest proofs in its support. He was educated in Jerusalem as a Pharisee, and if the Pharisees had any genuine proof against the fact of our Lord's resurrection Paul would have known it. The Pharisees did not deny the resurrection,—they lied about it. Further, Paul had met the living Lord on the Damascus road.

Not the "manner" of it. No man knows that. We know the manner of our Lord's birth, of His baptism, of His transfiguration, of His death, but not of His resurrection. It was necessary for an angel to come down from heaven and roll back the stone door of the tomb in order that men might go in and see that the body was no longer there. Thank God for that assurance!

Not the "glory" of it, though Paul looked forward to seeing his Lord in all His resurrection glory one day.

Not the "results" of it, the general results, the benefits that followed for believers, no less than what Christ Himself gained by resurrection.

All these and many other aspects of the mightiest miracle that ever took place are well worth knowing, but Paul longed to know the "power" of His resurrection.

What is this power? How can it be described? How can it be measured?

Consider, by analogy, the power of the resurrection of a seed: growing power, sufficient to rend rocks; fruit-bearing power.

Or contrast the power of His incarnation with the power of His resurrection. When He was here on earth He was mighty in word and deed. By His word and by His touch He could stay the power of disease, create bread or wine, cast out demons, wake the dead! Yet He was then in some way limited by human nature. How much greater the power of His resurrection life, when He had left behind the limitations of the flesh!

Or again, compare the power of death with the power of His resurrection. Death once held Him in its cold embrace, but in God's appointed time He rose irresistibly, because it was not possible that He should be holden of it. Christ being raised from the dead dieth no more! What seemed a

crushing defeat matured into a full and final victory by the power of His resurrection.

What power was it?

It was Holy Spirit power, for Jesus of Nazareth was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Romans 1. 4); or as Paul expressed it in another place, in his prayer for the Ephesians (1. 19, 20): "That ye may know . . . . the exceeding greatness of (God's) power to usward who believe, according to that working of the strength of His might, which He wrought in Christ when He raised Him from the dead."

How we need this power, filling us with floods of life, of which the abundant life in the trees at their resurrection in springtime is only a feeble analogy!

The Pledge of Our Resurrection.

Pause, O my soul, and consider how the truth of thy Lord's resurrection is the only explanation of the completeness of Christian faith, the power of divine grace, and the security of Christian hope! Adore Jesus Christ in the glory of His resurrection, and renew thy consecration to Him as thy Saviour and thy Lord.

O holy and eternal Jesus, my Lord and my God, who hast triumphed over death and all the powers of darkness, hell and the grave, by Thy glorious resurrection manifesting the truth of Thy promises and the power of Thy deity; preserve me from eternal death, and make me to rise from the death of sin, and so to live the life of grace here that I may partake of Thy glory hereafter! Thou who when Thou hadst overcome the sharpness of death didst open the kingdom of heaven to all believers, make me to be numbered with Thy saints in glory everlasting!—A. Henderson.

Confessing Christ.

It is becoming increasingly the aim and custom among churches to press evangelistic effort from New Year onward through Lent, culminating in an Easter communion service when new disciples shall make public confession of Christ as their Saviour and Lord by joining the church.

It is a good custom, more especially where evangelistic zeal does not run strong all through the year. Joining the church is the only way by which a person can be definitely counted on the Lord's side. A common movement is likely to bring in the stragglers and the hesitating.

The act of public confession makes definite one's convictions and stablishes one's faith. It always brings blessing. The outward performance of any obligation strengthens the inward sense of discipleship. There is no teaching or example in the Bible to sanction secret discipleship. On the contrary, merely neglecting to confess Christ leaves one among those who deny Him. How much better for every believer to go all the way, and identify himself earnestly and boldly with the church!

"If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Romans 10. 9, 10).

"Every one therefore who shall confess Me before men, him will I also confess before My Father who is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father who is in heaven" (Matthew 10. 32, 33).

Religious Book Week.

For the purpose of studying the field of the use of religious books, and widening that field so that it will include all readers who would naturally be interested in religious publications, a committee of publishers organized an intensive campaign during the winter months which will lead up to a "Religious Book Week," March

The Hidden Life.

O Jesus of Nazareth, obscure, silent, suffering, give me Thy spirit! Teach me to detest all that is contrary to that spirit of Thine: that unnecessary talk which empties my spirit, that coveting and clinging, that having and holding, which bind me down to earth! Help me to detest the vanity of esteem and of success, and to long and pray that my life may be hidden with Thee in God!—Bishop Hedley.

13th to 20th. It is believed that through magazine and newspaper articles and editorials, and through a concerted effort of publishers and booksellers to bring forward books with a spiritual message, many readers will have their attention systematically brought to books which they might not discover for themselves.

Religious books of today are closely connected with life and every-day problems. Social service, Christian unity, questions of organization and administration, and similar topics, seem to promote the outflow of books more abundantly than sermonic material, Bible study and exegesis. The search for light on the question of the future life has brought forth a literature on spiritism and immortality that appeals to thousands of readers, whether they believe in the reality of spiritualistic phenomena or not. In all religious organizations a more concerted effort is being made to bring to children a clearer understanding of the Bible and Biblical literature.

The personal appreciation and enthusiasm of readers as well as intrinsic merit have built up the sales of many religious books to remarkable numbers, which will further increase with improvements in the methods of display and sale.

The Bible is sold everywhere, yet its possession can be even more widely assured if the same careful attention be given to the intelligent selling of it in its various forms and editions as is given to many other forms of merchandise whose distribution has no such importance to the community.

We believe thoroughly in the power of religious literature, and wish well to the new effort. Religious Book Week should be as stimulating to the trade as Children's Book Week, and it will doubtless have results reaching far beyond the week, as the latter has proved.

A Missionary Colony at Northfield.

A grave problem in missionary administration is the question of furloughs. It is obvious that after years of absence in a distant land a missionary often feels the need of not only rest but further study in preparation for subsequent service. Added to this there is also felt the need of opportunity for enjoying home life, which has too often been interrupted through necessary separation from the children during their education. Naturally the missionary boards are anxious to avail themselves to the fullest extent of the services of missionaries on furlough to maintain the interest of people in the home land in the cause, and nothing is so stimulating as the personal testimony of missionaries from the field. This results in numerous appointments, and only too frequently workers who had long looked forward to a season of rest of body and refreshment of mind have returned to their field with a sense of disappointment at the unexpected sacrifice they have been called upon to make during their year at home, and which they feel has diminished their efficiency in resuming their work.

The question arises, how can the interests of the board be best attained while the needs of the missionaries and their families are also met? The presence in the Northfield Schools of the children of missionaries has partly brought this condition to our attention. Not infrequently missionaries on furlough have sought a temporary home at Northfield, where their children might attend the Northfield Schools as day scholars, and the advantages of home life might be obtained to mutual benefit. At the same time, it has not been difficult from this central point in New England to fill numerous appointments.. The principal difficulty which has to be met, however, is in securing suitable homes for this purpose. The supply of houses is so far short of the demand.

The presence of missionary families in Northfield is of inestimable value to the young people gathered here. To be brought in contact with missionary families, to hear frequent addresses in chapel and missionary meetings by those who have had experience on the field and look forward with enthusiasm to resuming their duties, not only benefits the young people who are themselves looking towards work in foreign lands, but broadens the sympathies of all the students, giving them a higher appreciation of the noble character of missionary labor.

In a letter recently received from Mrs. Harold W. Smith of Bhamo, Burma, a member of the American Baptist Kachin Mission, printed elsewhere, reference is

made to this same need, which has been so often felt by us at Northfield. A small colony of cottages could be erected, we believe, by those who are interested in missionaries and appreciate their grave problems, that would be of untold blessing for years to come, providing homes where they would be warmly welcomed and where their presence would be a contribution to the Christian experience of hundreds of young people. On the other hand, many of the missionaries have themselves received from a sojourn at Northfield through the summer months much inspiration. Such a group of cottages could be held in trust by an interdenominational board of trustees, and appointments could be made for the use of the cottages through a committee made up of the secretaries of the boards on some equitable basis. What more useful memorial could be erected than such a cottage? Again, friends might like to perpetuate the names of great missionary heroes by naming houses after them. A Carey, a Morrison, and a Livingstone Cottage, would add to the inspiration of the missionary colony.

Here is an opportunity for meeting the great need of those earnest men and women who are giving their lives to the work of missions in the foreign field, to make provision for the all too brief season of furlough and the enjoyment of utmost religious and home privileges.

It is defective faith which clogs the feet and causes many a fall.

It is right to give, right to pray, right to fast, but they all may be done in a wrong way.

Faith in Jesus crucified is the way of peace to the sinner; so faith in Jesus risen is the way of daily salvation to the saint.

A NURSE'S PRAYER.

I dedicate myself to Thee,
O Lord, my God! This work I undertake
Alone in Thy great name, and for Thy sake.
In ministering to suffering I would learn
The sympathy that in Thy heart did burn
For those who on life's weary way
Unto diseases divers are a prey.
Take, then, mine eyes, and teach them to perceive
The ablest way each sick one to relieve.
Guide Thou my hands, that e'en their touch may prove
The gentleness and aptness born of love.
Bless Thou my feet, and while they softly tread
May faces smile on many a sufferer's bed.
Touch Thou my lips, guide Thou my tongue,
Give me a word in season for each one.
Clothe me with patient strength all tasks to bear.
Crown me with hope and love, which know no fear,
And faith, that coming face to face with death
Shall e'en inspire with joy the dying breath.
All through the arduous day my actions guide,
And through the lonely night watch by my side.
So shall I wake refreshed, with strength to pray:
"Work in me, through me, with me, Lord, this day!"

—Selected.

DEAD TO SIN.*

George H. C. Macgregor.

Life is fundamentally a relation of two factors. On the one hand there is the organism, and on the other hand the environment. If life is to exist, if life existing is to continue to exist, there must be a correspondence between these two. Adequate correspondence with its environment means for the organism, life; the want of such correspondence means death.

We see this in our own lives. The environment of man includes light, but if light falls on the eye of a man without awakening response, we call the man blind, we say that his eye is dead to light. The environment in which we live is full of sounds, but if sound strikes on the ear of man and awakens no response, we call the man deaf, we say that his ear is dead to sound. Death, from this point of view, may be defined as irresponsiveness, want of correspondence.

If this be what death means, then it becomes clear what the apostle means by our being dead to sin (Romans 6. 11). Sin has become for us what light has become for the blind, or what music has become for the deaf. It exists for others, but for us it has ceased to be. It is not the sin that is dead, it is we who are dead to it. When a man is dead to sin, temptation has no power over him. He does not feel its stress, for the solicitations of evil awaken no response within. When sin presents itself to him with all its allurements, it kindles no desire, it stimulates no actions, he heeds it not.

I need scarcely spend time in proving that this is not the natural state of man. Instead of being dead to sin and alive to God, we are naturally very much alive to sin and utterly dead to God. Fact and Scripture alike teach us that.

How is this death to sin brought about in us? By our union to Jesus Christ in His death. It is when we are crucified with Christ that sin ceases to have any claim over us, and ceases to exert that influence on us which it once did. When sin finds us nailed to the cross with Jesus it can do nothing with us, for we are dead.

But how is it that we are crucified with Christ? Jesus Christ died 1900 years ago; how then can we be crucified with Him? We must try to be clear, and not mystical, for much turns on right understanding.

We are crucified with Christ, and have fellowship with Him in His death, when we believe on Him. But the faith which brings us into this fellowship is more than intellectual conviction, more even than trust, more even than the committal of our souls to Him for salvation. It includes the assent of our whole being to the act of Calvary. It means that looking on Jesus as He hangs on the cross we say from our very heart: "That is the death that I deserve to die; that is the agony that I should endure; that is the darkness that should eternally cover my soul; that is the cup of wrath that I should drink to its dregs." It means that we identify ourselves with Jesus, realizing in how intimate a sense He suffered for us as our Saviour substitute.

Brethren, if we are Christ's, if by faith we have fellowship with Him in His death, sin has absolutely nothing more to do with us. When it comes to us, as come it does, it is guilty of sheer impertinence. Its solicitations we should treat as we would treat the request to pay a bill which has been already canceled, as we treat the commands of a master whose service we had quitted.

Someone said to me: "Don't you know, Mr. Pettingill, that it is appointed all men once to die?"

I said: "No, I don't. You think you are quoting Scripture, but you are misquoting it. You put in the word 'all' there, and it is not there; I am glad it is not there, for I am one of those who hope to be excused from keeping that particular appointment."—Wm. L. Pettingill.

There are comparative religions, but Christianity is not one of them.—Joseph Parker.

* From an unpublished address delivered at Northfield.

WHAT THE CROSS IS TELLING.*

Rev. Harris E. Kirk, D. D.

"For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Romans 5. 7, 8.

When he was an old man the Italian painter Tintoretto was carried by his disciples to a headland overlooking the Mediterranean. As he rested his tired old eyes upon that familiar scene he was heard to say to himself:

"The sea grows always greater."

Thus do men feel about great things they have loved and longed for. To know a little about them is to want to know more.

For many years I have had such a feeling about this passage. It seems to grow larger and richer as the years go on. It puts a window into eternity, and through that window we seem to look into the heart of God, to penetrate the secret of His thought and mind. We seem, too, to hear the deep in God's heart calling to the deep in man's heart. It was a favorite saying of an old Ephesian philosopher that nature had a voice, and that if man would keep still awhile he would hear it speaking to him; and that is really what comes to us from this passage.

The great word here is "commend": God commends His love toward us.

It means three things. First, it stands in relation to our faith precisely as an artist's signature to the authentication of an etching, or as a proof copy in your hand is a proof or demonstration of the character of your book. The cross is God's signature, the historic manifestation within the domain of human experience, of the love of God. When you seek for proof, demonstration or seal of the authenticity of your belief that God loves you, you find it in the cross.

In the second place it means appeal, for from the cross God is appealing to us to understand Him. The whole Bible from one point of view is just God's effort to make Himself known to man. In the Old Testament you have these appeals very largely in the form of negations. The pathetic appeal which appears so often in the prophecies of Jeremiah, "Oh, do not this abominable thing that I hate!" is a form of it. But here you have a positive appeal, so you may regard the text as teaching that the cross is not only God's signature, but God's pulpit. From it He preaches to us in appealing and in persuasive ways concerning His love.

It means also to take the veil off things that were hidden. You know how Paul used a word which he borrowed from the oriental mystery cults, the Greek word "mysterion," which is translated "mystery," sounding in our western ears as a word importing incomprehensible things, but meaning to them not something incomprehensible but something that was a secret which could be easily understood when once it was known. Paul speaks of the "mystery of the Gentiles," that is, the calling of the Gentiles, a thing not conceived before the coming of Christ, but now that Christ is come, quite conceivable. He speaks of the great "mystery of godliness," which we have in the conception of God manifest in the flesh; and of the mystery within ourselves, Christ within us the hope of glory. The word "commend" is a word that takes the veil off things that are hidden; inconceivable, unbelievable things, but things that are comprehensible so soon as they are revealed. You may regard it, then, in the third place as meaning God's apocalypse.

The cross is God's signature, God's pulpit, and God's apocalypse,—God's revelation of hidden things. It is about the third aspect that I wish to speak. God unveils the love that is His own peculiar possession,—that really is Paul's thought,—in that, while we were yet sinners, Christ died for us.

We are called on by the apostle to approach the conception through a certain contrast, wherein a principle is assumed, namely, that as men understand it, a genuine proof of human love is found in the disposition of one to give his life for an-

* Delivered at the Northfield General Conference, August 1920.

other. Our Lord says: "Greater love hath no man than this, that he lay down his life for his friends." That seems to us to be the highest conceivable form of love. Yet you observe at once that the disposition to make sacrifices for another is founded upon the apprehension of excellent qualities in the object that we love. Paul says: "Put the case, would one of you be willing to die for a just man? Scarcely," he says, "but for a good man possibly some might be even willing to die."

Now this distinction between a just man and a good man was a very old one. It was a common exercise of Greek moralists, the discussion of the difference between a just man and a good man, and it was a familiar distinction among the Pharisees of Paul's time. A just man is a man who gives you exactly what is due you; a good man will give you more than is due you. Whereas we admire a just man and respect him, we feel no affection for him; but for a good man we do feel love, we are moved to serve him for the sake of the love we bear him. Yet we still regard the disposition to die for a good man as quite an exceptional form of human love.

We would never think of giving our life for a just man; and if not, it is inconceivable that we should give our life for a man that was not just, for a man undeserving and unworthy. But, says the apostle, God commends, authenticates and manifests His love unto us, in that, while we were yet sinners, Christ died for us.

While We Were Sinners.

Note the two things that make this conception specific.

Take the word "sinner." By sin is not meant at all what the modern world conceives as sin. The conceptions of sin that occupy the modern mind would hardly interest our Lord, not because He would not know what they were or wish them not to exist, but because they would no more attract His attention than surface impressions on one's body would attract the attention of a scientific doctor. Our Lord was not interested in surface effects. He went straight to causes. Our popular conception of sin is that it is some form of weakness, vice or crime which puts one over against another in an unfavorable light. Christ's idea is that sin is the principle in human nature that has fundamentally divorced man's life from the life of God. It is the old Greek word meaning to "miss the mark." The Biblical doctrine of sin may be summed up in saying that human life, as we know it on this planet,—we need not go into the reasons or causes why we are in such a condition,—human life as we know it is a life that is missing or coming short of the goal for which it was created, and therefore in missing the true destiny of human existence we fail in being men. That is why the portentous word "lost" played so large a part in the thought and life of our Saviour. He came to seek and save the lost. He looked upon the world as a lost world.

We need very much to get back to this Biblical conception of sin. The root of modern unrest is just this: men everywhere are seeking the fulfilment of themselves, and in spite of the tinseled trappings with which we deck ourselves, we are utterly unable to hide from our consciousness the drab, stark unreality of our inner life. We know in the depth of our consciousness that we are off the track. There is something radically wrong with the world, which civilization, art and science, and even good manners, have no power to cure. And it is that sort of a world God contemplates, unreconciled, alienated, dislocated, off the track; not only lost, but utterly unable to find itself. And it was for such a world as this that Christ died.

The other thought here is this: By what kind of evidence can we succeed in convincing a lost man that a Saviour has come into the world?

It must be obvious that if men could have cured this condition of lostness by any process of reflection, it would have been done long ago. We moderns imagine that we are very intelligent people, but the average intelligence today is far below the average intelligence of the ancient Greek, and if ever man could have found a solution by processes of earnest and passionate thinking the Greek would have found it. The world is too old in this business of searching for God to have failed to have plumbed to the very depths the fatal doctrine that knowledge is power. We know it is not power. Seneca, who was a contemporary of Paul, knew it. And long

before Seneca's time men began to suspect there was something wrong with that notion. It is not by laws, it is not by schemes or ethical plans of salvation, that man is to be saved. He must be saved by personal action; he must be saved by a person; it must be by the action of one person upon another person.

This seems to be a thought that we can assume, and yet it is one that people assume without ever thinking of the consequences. For it means that whatever evidence we have for believing in a Saviour must be founded upon a personal conception of God, and upon a personal conception of God in Christ. That is exactly what Paul asserts here.

Now let me make a statement which may seem quite difficult to accept: If there is anything that we easily assume it is that God loves us, yet that is the one conception of God that we simply cannot take for granted.

God as Power.

Look at this great cosmos stretched out before us. Consider its amazing complex of worlds and suns and moons and stars, and innately we are obliged to say it must have had a maker. Science tells us that the world does not live by itself; it must have been created. It is easy to infer that the Creator of the world is a powerful Creator.

Again, it is easy to note the presence of design and order in it, and so we infer that this powerful Creator is a wise Being. We look into our own consciousness. We are sensible there of laws, of responsibility to a higher power, and we naturally infer that this Being, who is both a power and an intelligent power, must in some sense be morally righteous and an authority set over our life, a sovereign.

These things are open, as Paul says, to the natural mind. They may be deduced, these invisible things, from things that are visible and seen. But when you go to nature or human nature and ask the question, "Does God love me?" there comes no answer, not a word. Nature knows nothing of priestly ministries. She will kill a good man just as quickly as a bad man. She has no interest in prayers, lamentations or regrets. By no process of reasoning, by no array of good excuses can you suspend one of nature's laws. She knows nothing of alterations and of atonements. We go through the world one by one, and the soul that sinneth dies. If you break nature's laws you, and not another, must pay the penalty.

And when you look into your own consciousness you find that the highest possible thought of a service rendered you or any other man by another is eliminated by this very conception of the apostle. We would not think of dying even for a just man, though we might respect him. We might conceivably die for a good man under exceptional conditions. But who of us would be willing to sacrifice himself for a bad man, for an undeserving man? Which one of us would be willing to lay down his life for an undeserving world? Not one. And so while in ancient times the wish to believe in a loving and compassionate God was co-extensive with human life, it was everywhere regarded as doubtful, and in most cases inconceivable. The more men desired it and longed for it, the less available it became. That led to a passionate effort to get rid of the intense feeling of contradiction by the introduction into formal religion of an invariable principle of sacrifice. Wherever men have sought to come up with this mysterious Being they have gone to Him with sacrificial offerings of various kinds. They have sought by the sacrifice even of their children, and sometimes of their own selves, if by any means they might come to close quarters with this strange, mysterious, besetting Being who seemed all about them in the phenomena of the universe, and yet who never seemed willing to have a word to say to them concerning the most practical and important question of peace.

Consider the idea a little further. Paul says that in the cross God takes the veil off His face, and for the first time in the history of the world men know God at His best and at His deepest; and that so far as the question of forgiveness is concerned, so far as the merciful disposition of God toward sinners is concerned, every shred of mystery and uncertainty goes out of a man's life so soon as he apprehends the meaning of the death of Christ for a sinful world.

Let us follow this. How does it stand in the history of human thought? Many of you have seen Sargent's great series of paintings in the Boston Public Library in which he seeks to exemplify the evolution of religion. He is more successful in the earlier than in the latter stages of that great painting, for in the early stages he depicts the emergence of formal and articulated religion out of a mysterious and inchoate past; he has Astarte the goddess of Egypt and Moloch the god of Assyria on opposite sides of the great lunette in the first stage of the painting. If you look at it closely you wonder why the background on which these visible figures are portrayed is a vast, formless, menacing, mysterious cloud. It seems formless, yet if you look at it intently it takes on a form portentous, terrible and fierce. That is Sargent's way of telling us that behind the visible symbols which men set to represent their god there is an impenetrable, overpowering, menacing sense of mystery and inscrutableness. And so men looked up into the starry dome at night, and asked the question which has been so often asked since, whether this universe had a voice, whether behind its fantastic play of phenomena there was a being who was kind and compassionate at heart.

The ancient man did not know whether this being was personal or not. He might be a formless fate, he might be a capricious sort of impersonal something that played with him like the god of Caliban in Browning's poem. He did not know, only he felt that he never could come up with him. And it was the proud boast of old Posidonius that he came into the world to make men at home in the universe. But he never did, for the more earnestly men thought, the profounder became the mystery. The world stood before this inscrutable something as I myself have sometimes stood before a colossal statue of Buddha, and have looked upon that white, passionless face, and wondered if the figure would ever open its eyes and let me see its soul. I have said to it: "Speak to me, thou silent one, who seemest to hold in the comprehension of thy brain the secret of my life"; and never a word comes forth from the silent idol. So men have felt when they have dared to step out of the crowd and become for a while strictly individual seekers after God, that this great question of the disposition of the Most High was one which they never could take for granted; an answer to which they never could obtain from their reflections.

Then there broke upon the world the process of god-manufacture which we call idolatry; an inevitable effect, because the endeavor of the ancient man,—as indeed of the modern man, if he ever would think that high,—to conceive the infinite and eternal is always an impossibility and always painful; and so he was moved to break the infinite into a number of finite parts, and then by putting them into creations of his own imagination he seemed for the while to bring the gods nearer to life. Perhaps the best makers of gods were the Greeks. You know the Homeric mythology, and how the fundamental element in deity to the ancient mind was power; not character, but power. A god was a being who could do as he pleased. It was not important that he should have a good character, and he did not as a rule, because he behaved exactly as a man would behave who had no restraints or restrictions around him; and the characters of the ancient gods and goddesses were quite below par. And there came in that curious and paradoxical and inevitably amusing doctrine of the great poets Æschylus and Sophocles, who were struggling against the scientific rationalism of their time, and endeavoring to keep intact the ancient faith in mythological gods and harmonize it with the growing moral sense of their time, when they laid down the doctrine of adoration without imitation. Their argument would be: "You must in all cases admire and revere the ancient gods and goddesses, but in no case imitate them, for were you to imitate them it would be disastrous to morality."

This is quite a grotesque conclusion, but it was an inevitable one, if men were trying to make their own gods and then invest them with human characters and passions.

That thing went on until in the days of Lucretius, the first century before our Lord, it was universally believed among people that gods and goddesses were as numerous as we now believe germs and bacteria to be, —the "germ theory" of gods. They were in the stars, the moon and the earth. Lucretius, with a noble scorn which makes him

an admirable forerunner of a sane and rational conception of life, spurns this conception of religion which had to do with innumerable and malign demons who prey upon the human mind. And Paul with his magnificent power swept them all into the dustbin along with the worn-out and obsolete forms of Jewish law when he called them "the weak and beggarly elements of the world."

This, you see, is the effort of man's mind, unaided by revelation, to comprehend the inscrutable mystery of God.

God as Character.

Now there came breaking into the darkness and confusion those broad flashing gleams from Mount Zion and the voice of Hebrew prophecy with another story and another conception. The Hebrew never conceived God as power, but as character. The first requisite of the Hebrew God was character. Two elements were positive in the Hebrew religion from the beginning, which to my way of thinking is an absolute guaranty of inspiration and revelation: the first was holiness, and the second was compassion.

When I hear half-baked scholars talking about how far we have outgrown those old ideas, and how much more we know about the universe than the ancients did, I marvel at their intense stupidity. The world has not advanced beyond the fundamental doctrine which was laid down in the Old Testament concerning the character of God, not an inch; and it never can, by any process of speculation. It was given to the Hebrew to give to the world, and that is what made him great.

Yet remember that along with that was given a law; and the great tragedy of the Hebrew is this, that he never understood his own religion. He turned his law into an end, instead of regarding it as a means, of salvation. He thought that the service of his law was salvation, instead of looking upon it (as Paul described it) as a pedagogue to bring him to Christ. He had his moral law, which like a plumb-line had been let down from the sky, or like a straight mark had been drawn through human conduct to teach him the nature of sin. Take the definition of the Shorter Catechism, that sin is any want of conformity unto or transgression of the law of God, and you have the essential conception. What is "transgression" but simply "going across"? How did men know they were going across until God drew the straight line of His own law through the world, and men saw they were crossing it in every direction? That is transgression. And then men thought they were building a character or a scheme of life that was in accord with God's will, and God dropped a plumb-line down beside this building, and the wall was seen to be out of plumb, and it had to be taken down. That is want of conformity to the law of God.

Along with that great conviction which the law was supposed to work in man's life, that he needed a Saviour, came the law of sacrifice in types, pointing with increasing clarity toward the advent of a suffering Saviour. So, if you look again at Sargent's painting, and especially at the magnificent frieze of the prophets, you will see that as you approach the end of the prophetic scale the prophets are all looking with eager and glowing faces toward the future, when the Messiah shall come to fulfill the law and deliver His people Israel.

The Jew misconceived that, and what happened? He sought by legalistic efforts to save himself, until the very effort to obey God on the part of the highest type of Jew of his time produced the Pharisee, and the Pharisee was a professional and inevitable hypocrite. He could not be anything else. So even with the best the Jew had, there were still veils on the face of God. Even of God's compassion there was much uncertainty. There is not much fatherhood in the Old Testament. Analogies are there, but "Like as a father pitieth his children" is not the same thing as "the God and Father of our Lord and Saviour Jesus Christ."

God as Love.

I have tried to bring you to the threshold of this great declaration. When Christ came He took the veil off God's face. When we look at Christ we understand Paul's great phrase, "the light of the knowledge of the glory of God in the face of Jesus Christ." When God sent His Son

to be the world's Saviour, and when He ordained Him to save us by the cross, He sought by this means to bore through that little gap in the great mysterious darkness with this luminous ray of light which should make the world understand God at His best and at His deepest. So Paul could say that God commends, unveils, authenticates and manifests His own peculiar love, in that, while we were yet sinners, Christ died for us.

Shall we not look now at some of the consequences of this stupendous truth? We are really dealing with the great platitude of the Christian church, but unhappily, a platitude is often a truth that everybody believes and nobody practises. This truth, which had it been told to Virgil or whispered in Plato's ear, would have transformed the ancient world, you and I have received without the quiver of an eyelid, that God sent His Son to be the Saviour of the world.

It is the most stupendous event in the history of the universe. There is nothing that can be compared with it. It is something that angels marvel at, but that men do not think enough about even to stumble at. John Oman has recently said that "faith is the discernment of God's mind." Faith is the discernment, the understanding, the appreciation of the mind of God. For centuries before Christ He was trying to tell the world something, and the world did not understand it. Now in Christ He is telling us the whole story in a comprehensible way. Faith is the discernment of the mind of God, and to understand the cross you must have faith.

Inevitable Conclusions.

But if you have faith in understanding the cross you reach certain inevitable and tremendous conclusions.

The first is this: The cross is the very essence, or power, or life force, of the gospel.

Do you believe that? Of course you believe it! But haven't you wondered why it is, in these days of versatility, that the cross of Christ has so subordinate a place in the thought and in the preaching of the Christian church? How many sermons have you heard on the cross of Christ in the last twelve months? How many men and women have you seen moved to that unescapable self-devotion which is the result of the apprehension of the imminence of divine love in the cross of Christ? Our churches today are lost in a multitude of things inchoate, inordinate, and Christ is quite subordinate. How large a place did the cross of Christ play in the preaching to the soldiers during the recent war? How large a place did Jesus Christ alone have in that preaching? Here is the gospel, the thing that Paul called a mystery which now had been revealed, something that the ancient man would have given his life to have comprehended. We stumble at it and ignore it, because, forsooth, we have heard it all our life!

But I want to ask you, you who are trying to reconstruct Christianity, to translate it into this philosophy or that, who are always dressing or undressing the doctrines of the church and trying *de novo* to create a reconception of religion for your own time, as if, forsooth, you did not need the stabilizing influence of the great past, how much valid knowledge have you of divine love with Jesus Christ left out of your life? You haven't any more, my friends, than one of those old bone-cracking cannibals has in the heart of Africa today, not a bit more valid knowledge! He is just as inscrutable, just as mysterious, just as utterly unknown today without Jesus Christ and His cross as He would be to any heathen mind, ancient or modern.

I do not know whether you believe that, or not. We are so cluttered up with conceits, and so full of half-baked and unassimilated things, that it is hard for us to realize it. But I tell you frankly, I know. I have had to fight for every inch of my faith. If I did not believe in the saving mercy of the cross of Christ I would not stop intellectually this side of Zeno the Stoic. There is nothing I can see in three thousand years of sweep behind me than that; and I don't know whether that would hold me long. All the things that man needs, all that man must have, all that his human and immortal soul requires for confronting the eternal verities, is summed up in this. If this fails, then we are of all men most miserable, and doubly lost because we have the weight of

the Adamic sin plus the disillusionment of our Christian expectation.

Now we need this. We need it preached with an uncompromising fidelity to truth, and with an overwhelming patience and compassion for human lives. I love the text for that reason. After all, the old Italian painter was not far wrong when he said: "The sea grows always greater." Today you stand before this truth as one might stand on some sunny shore and watch the sea when it comes whispering in like a mountain tarn, so quiet and fresh, and tomorrow with the thunderous roar of the mighty deep in some great tidal force throwing its tremendous voice, and you feel the soul stirred in the presence of these great elemental, mysterious truths. The sea grows always greater as you stand there and contemplate it, and cease to think and question, and begin to adore and worship.

That is the first conclusion. The second is: If this be true, there never can be any question of merit in our life.

What is the matter with the American church? We are so proud of ourselves we never can get a square look at Christ. That is why so much of our attempted understanding of Jesus is frivolous, if it be not blasphemous. This extraordinary familiarity we have with our Lord, the commonplaceness of our expressions, the unbelievable stupidity of many of our modern hymns, the awful familiarity we have with sacred things, all goes to show that we do not give Him His true place in our life and experience.

There cannot be any question of merit, and there cannot be any question of obedience to law.

The great thing in our Lord's atonement was this: He closed the era of legalism; He was the end of the law for righteousness. The atonement of Christ put the law entirely out of business. His death was the last and supreme expression of God's attitude toward us. From that time forth there can be no question of salvation by law.

Oh, you like that! You say that we are justified by faith, and yet do you know,—I want you to think this out,—in my humble and deliberate judgment seventy-five per cent of Protestant Christians today are nothing in the world but Judaists? We are living like Jews. All this reform legislation, wherein we are trying to impose Christian principles on unchristian people by the authority of the state, is nothing in the world but Judaism; it has not the remotest connection with Christianity. That is why we are always living in ups and downs with our Lord. Today we are hot, and tomorrow we are cold, and the third day we are indifferent, and on all days we are conscienceless hypocrites and humbugs by pretending to be what we are not.

There is only one motive for living a Christian life, and that is love for the personal Lord Jesus. And the reason for that love in the first place is His death for our sins.

If we took this as it is given to us in the New Testament, and dared to live by the sovereign life of Jesus Christ, we would be masters of our whole inner life, and we would make other men feel that there was a living Lord of glory in the twentieth century. I regard this as the very concentrated essence of Paul's teachings in the Epistle to the Romans. That is exactly what he said, that Christ Jesus has made us free from the law of sin and death, and put us under the law of a spirit of life in Christ Jesus. That is the very essence of the Christian experience. We are not in bondage to any law. And yet I know in my own communion good old-fashioned Presbyterians who are convinced that they are in a state of grace when they feel most miserable and most lost.

When will we cease to make a problem out of our Lord, and begin to enjoy Him? When will we understand that this Word made flesh, who pitched His tent among us, whose tent ropes are tangled with ours, who is full of grace and truth, is at the disposal of the higher nature that is fighting a victorious fight against the old Adamic spirit?

But will you carry with it this most searching condition: The only adequate response to the love of Christ in His cross is a complete, thoroughgoing and unreserved yielding of one's life to Him?

You may get out your theologies,—and God knows I believe in theology; I wish every church member was a theologian,—

you may get out your theologies and your creeds, and they are all right, but no religion can last that has not conviction behind it. A great many complacent church people imagine because we have subscribed in blanket form to the orthodox creed of the church that somehow we are on the side of Christ, and He will never ask us a question. But He will ask: "If you have experienced this power, where is the love?"

Do you know, when you look into your soul sometimes you see terrible things there? These slimy, poisonous things, how they do stain and blast our lives! And there comes the desire to confess all, to ask forgiveness for all, and you remember John's great phrase: "If we freely confess our sins, He freely forgives our sins, and the blood of Jesus Christ His Son cleanseth us from all sin." It has seemed to me sometimes when I have looked into the city of man's soul, when I have seen these unemptied garbage cans on every corner, and have smelled those miserable odors, and have seen the dark, dank wells full of crime and vice and misery, that there came pulsating and dancing and leaping through the streets and alleys a great crimson tide, sweeping them clean and wholesome for the stately feet of the Spirit of God, that He might come there and rebuild the image that Adam destroyed.

It is a wonderful conception, this conception of the cross of Christ. This is what the cross is telling, sounding it out from generation to generation that your children and children's children may hear it. And when the Christian church has the courage and the vision to return to this central base and understand its gospel to be this, and goes out living glorious lives to authenticate its preaching, we shall see another revival and a time coming—God grant it may be soon!—when men, just as money-bitten as our age and just as devoted to sensual experiences as our age, shall turn and look upon such Christians, and listen to them, and say: "Men and brethren, what must we do to be saved?"

I ask you, if God has given His all for us, is it not fair that at least He should have His own?

THE WORD OF THE CROSS.*

Rev. Thomas Yates.

It is very clear that the world is still unready for deep and drastic moral reconstruction. In truth also there is this to be said, that there is among us a flowing back of the tides of materialism, submerging the minds of men and the lives of nations. There is a loosening of the moral sanctions, both in the individual and in the social life. There is a slackening of the moral fibre, a definite setback to almost all the saving idealisms of human life and human society.

I will not dwell more upon that aspect of things because it is very easy to exaggerate. What I want to ask is, What is our attitude who are concerned with the progress and the powers of the kingdom of God among men?

First of all let me say that it is in exactly such a time that men who believe in God begin to speak again about His kingdom.

It is so as a matter of history. One of the amazing things in the history of religion is that what I may call the optimism of the kingdom of God always rises out of the depths of despair. It is when men who believe in God have had their most pessimistic views of the kingdom of darkness that there has arisen in them most mightily the conviction that in spite of all seeming this is God's world, that it is the destined sphere of His kingdom, and that the only final reality and final might in it are His kingdom, a kingdom always about to come and always in some effective sense already present; so that then and there in the dark, with antagonisms multiplied around them, it was possible for men to live in it and to work out its reality in ever-widening range.

That hymn, "Jesus, Thou Joy of Loving Hearts," a hymn that rises into a perfect pæan of triumph, was written by Bernard of Clairvaux in one of the darkest and deadest periods in all the history of the

* Delivered at the Northfield Summer School of Women's Foreign Missionary Societies, July 1920.

Christian religion. Right in the teeth of it all this man arose with the love of Christ in his heart, and gave us that hymn that goes on singing itself down the ages.

It was amid the crash of an old civilization that Augustine lifted up his eyes and wrote about the city of God.

It was at a time in England when people were sunk in utter apathy and degradation that John Wesley arose and moved through the land proclaiming, as he said, "Scriptural holiness." What audacity in such a time, pointing men's feet to that highway of holiness upon which the ransomed of the Lord return!

It was so with the prophets. Why, no satire that was ever written gives so dark and black a picture of men and society as dirge after dirge of the prophets! Yet over them there tower the walls of the city of God. Take one example, from Isaiah, —Isaiah confessing himself a man of unclean lips, dwelling among a people of unclean lips, unfaithful, with their morals utterly corrupted, their very religion a mere trampling of the courts of God; and yet out of this polluted society there is to go forth the law in righteousness and the word of the Lord in truth, and the perfect reign of righteousness and peace shall replace all these base idolatries and their murderous strifes.

So the New Testament closes. The last book of the New Testament, as we have it, was written in a world that was absolutely sunk in calamity, full of hatred of good, full of ignoble idolatry. Yet the New Jerusalem is seen coming down from God out of heaven.

I say, never has God's kingdom seemed so real and vital, so commanding and so conquering a thing as when disillusion has smitten men's minds and when the dark has gathered over their fairest hopes.

There are two things that strike you in the Bible, in the prophets and right on through the Gospels to the end of the New Testament. One is the gravity of the view that is taken of human life, and the other is the abounding hope and confidence with which that grave situation is confronted. You would think it impossible for some things to be described in human life, for some aspects and realities of evil to be taken cognizance of, without staining this Book that tells about them black with pessimism from cover to cover. But for all that it remains the golden book of an assured hope. Nay, let us rather say that because of this it is the book of a confident expectation; for the first task of a right optimism is always to take account fearlessly of things as they are, and that optimism alone which can say that it has done this with open eyes and a fearless mind, only that optimism has any justification.

Now these two characteristics, the gravity of the estimate of human life and human affairs and the persistent confidence with which such a situation is deliberately confronted, are nowhere more startling than in the mind and in the teaching of Jesus. So I come to the parable of the sower, which reveals Jesus as confronted with some disappointing and disconcerting actualities of human life.

The teaching of the parable is about the kingdom of God, that mode of life and that order of society which result from the complete and practical acceptance of God's sovereignty through all the ranges of human affairs, that order of life in which God's will is done on earth as it is in heaven.

Mr. Clutton Brock has written a book recently on the kingdom of God, and he says that it was something that Jesus saw as clearly and as objectively as you and I would see a cow in a field. He was aware of it as a supreme reality and an absolute certainty. He never stayed to explain what He meant by it, what it was; He was always telling people what it was "like." And if we see it too, that kingdom of God among men, how are we behaving about it? In these times of delay and defeat that oppress the minds of believing people, how are we behaving?

The True Perspective.

Well, let us look at the parable. It is occupied mainly with the fortunes of the seed after it is sown, fortunes that are extraordinarily diverse.

Some fell upon a path through the field, and some where the limestone rock was very near the surface. Then some fell among noxious weeds that grew up a great deal quicker than the seed. Every one of

these three meant defeat for the sower, every one meant disaster for the good seed. The birds pounced upon some of the seed and carried it off; some of it grew a little, but it never had any rootage and so it could not go on long; and some of it had the life literally choked out of it.

Here one feels that Jesus was certainly talking out of experience. He had no illusions. Three bafflements to one fulfilment! The first comes to nothing, the second begins hopefully but never gets any further than the stalk, all three fail in the end. Jesus knew at that time that He was looking into eyes that did not see, that He was speaking into ears that did not hear; that many were indifferent who seemed to be listening; that a lot of people were too shallow, too thin in their minds and consciences for anything really worth while to take root; and that some people were just case-hardened. He said so; He said it would be so. It has been so; it is so.

What we are beholding therefore this day is not a new thing in the world or in the history of the kingdom of God. We have perhaps forgotten the travail through which the kingdom of God comes. We have forgotten that if in the long range the kingdom of God wins its widening way, in the short range it does it in the teeth of baffling and relentless antagonisms.

The great matter is to get these things into their true perspective. That is what Jesus does, and will help us to do. When all these things are told, the fate of the main harvest is still to be described. There are breadths of soil that are readily receptive, and there is God over all the weather and over all the chances and the mischances of the field. In due time the sower has his sheaves, and he rejoices. There is actually a touch of oriental lavishness about the issue of the story; it begins so unpromisingly, but it ends with an hundredfold.

Now the lesson is that faith and hope must be given play and a chance. Give a chance to faith, give a chance to hope! This is the tonic of the parable. It begins so disappointingly, three failures one after the other, that you feel certain it must end lugubriously, but as a matter of fact it is the most sanguine of all our Lord's utterances, with a sureness and a radiance about the issues of things, all the more striking as they stand against the uncertainties and the depressions and defeats of the onsets.

That good confidence of Jesus was grounded in two things: first, the nature of the field, and secondly, the nature of the seed.

The Nature of the Field.

First of all, the confidence of Jesus was grounded in something that He believed about the nature of the field.

The field is of course the great field of human life. What is there in that field to give anybody much confidence? I will try to tell you. It is a little difficult to believe. Have you ever noticed our Lord's explanation of what the good ground was intended to represent, in which the good seed was received so well that it ultimately gave so splendid a harvest? You will find it in the parable as narrated in Luke's Gospel, that the good ground are they which in an honest and good heart having heard the word keep it and bring forth fruit with patience.

Reflect upon that for a moment or two. The honest and good heart was there before the sowing. And, more than that, there was found enough of this sort of thing in human nature to far more than retrieve the loss in other parts of the field. The bulk of that field of human life is after all found to be of honest and of good heart. What Jesus means is that whatever bad things you may say about human nature, that field is just made and meant for the gospel of the grace of God. I know that sin has found its subtle way into every human faculty we have, but this is the estimate of Jesus, a most generous estimate of human nature. The ultimate harvest is reaped in the long run because in spite of much that is shallow, in spite of much that is evil, in spite of much that is thin and sapless and useless in human nature, there are vast ranges of what He calls the good and honest heart.

I think that is worth reflecting upon. It is another assertion of that perfectly astonishing faith that Jesus had in man as man, an astonishing faith because assuredly He saw all that side of human nature that makes so many people cynics and misanthropists. He knew what was in man.

I take this as our Lord's tribute to the real hopefulness that there is in man as man; and if we need to do it, let us rekindle at His fire our faith in human kind. It is a great deal harder in this world to keep your faith in man than it is to keep your faith in God. Have you noticed that nearly all the historians are cynics?

The Nature of the Seed.

Secondly, there is the nature of the seed that is sown. That was our Lord's second ground of confidence, for, as He said, the good seed is the word of God.

The word of God does not here mean merely the Bible, it has a larger meaning than the Bible. The word of God has many expressions and many accents. It comes with new voice and new emphasis to every generation. It cannot be doubted that Jesus thought about His own teachings as the word of God. "My mother and My brethren are these that hear the word of God, and do it." Yet that teaching is not in speech only, but in person and in deed.

The final point on which I wish to dwell is that the kingdom of God in this world is an atoning kingdom. That accounts for its delays. It is a kingdom that has to deal with man's perversity and with man's sin. It has got to deal with the things that are wrong in the deeps of human life. It will not override any human personality or any human responsibility. There are no forced harvests, no inevitable harvests in the history of the kingdom of God, for man is free, and man is responsible. The kingdom of God only comes as men approach oneness in spirit with the self-sacrificing, self-giving love of God Himself.

The word of the cross is an all-embracing principle of self-sacrifice and self-renunciation, a principle which was in the supreme sense illustrated, confirmed and established by the death of Jesus Christ, our Saviour and Lord, on Calvary. The cross to the Christian is a symbol not only of the crucified Saviour,—it is that first,—but it is the symbol of a crucified self. God respects personalities, and the field is made up of them. The situation is not that the earth is one of God's failures. The situation is that His kingdom cannot be the order of the world without limit or hindrance or defeat, as though it worked like some law of gravitation, but because it is the nature of love to endure restriction and even rejection, seeing that it has respect for persons with their responsibility in a world which they have largely themselves created. The kingdom cannot be content with any lower success than the acceptance of its rule in perfect freedom.

But if the fact that the kingdom is an atoning kingdom and that the good seed of the word is nothing less than the word of the cross, accounts for its delays and rejections, it also makes sure its triumph, for God's purpose of love is in it. That will not be defeated!

The real power of the atoning kingdom appears in those who have discerned its character and its method, and who have committed themselves to the sacrificial service of it as the final and blessed order of the world. They go out with souls waiting upon God, and no power on earth is able finally to stay their task. They discover as they serve that God's will of love can be done on earth as it is in heaven. And if the road seems long, they have seen its goal. If the delayed harvests speak of the patience of God's love, they speak also of the magnitude and perfection of His purposes. There is an old proverb that says: "That which is to last forever takes a long time to grow." That kingdom is the only ultimate reality. Though its sowing be in the bitter weather, and the chances of the field bring much to futility, the promise will not be finally belied, nor will the harvest be other than God's great plenty for human hunger.

Be of good cheer, you servants of the kingdom into whose eyes I look, and you younger recruits of this most splendid kingdom, the service of which is the greatest, gladdest adventure for youth that all the world can offer! Lift up your hearts!

A chaplain friend of mine told me that during the war he cycled one day through a French village, up the ruined street, and at the crossroads there stood the ruined church. As he was cycling past he was astounded to hear music. He slipped off his machine and went to see what had happened. He could not get in by the front door, it was in ruins, but eventually

he crawled in through a broken arch at the back. It was a frightful sight. The seats were all smashed to matchwood. A great block of stone had been hurled through the altar window, and was lying in the center aisle.

As he stood there the music surged through the devastation, and in a corner, the only thing that was unharmed, was the organ. A British soldier, a young lad who had come the day before out of his baptism of fire, had found his way there, and at the risk of his life had laid his fingers upon the old ivory of those keys. Lost to all the desolation round him, he was playing from memory some of the old hymns. First there rang through the church a song that came out of the sweet and beautiful heart of old Germany, Mendelssohn's "Hear My Prayer," and it sounded as if someone was trying to comfort the broken-hearted nations. Then something English: it was the hymn they sang on the sinking Titanic:

"Nearer, my God, to Thee,
Nearer to Thee,
E'en though it be a cross
That raiseth me."

Then there pealed from the organ the great old hymn:

"Rock of Ages, cleft for me,
Let me hide myself in thee."

Once more the young soldier played. This time he sang, and the hymn was:

"In the cross of Christ I glory,
Towering o'er the wrecks of time."

What you and I have got to do is what that soldier was doing, to gather up all the splendid music of this old evangel, this triumphant evangel, and send it surging forth over our needy world to soothe the crying hearts of human kind.

CHRIST THE GATHERER.*

Rev. J. D. Jones, M. A.

And not for the nation only, but that He might also gather together into one the children of God that are scattered abroad. John 11. 52 (R. V.).

He that is not with Me is against Me: and he that gathereth not with Me scattereth. Luke 11. 23.

I have taken as my text this morning the comment of the evangelist John upon a certain remark made by Caiaphas the high priest.

Consequent upon the excitement caused by the raising of Lazarus, the chief priests and the Pharisees had summoned a council to consider what action should be taken with regard to Jesus. It is obvious from the account that the majority of the council were in a state of complete bewilderment, they did not know what to do, for they could not deny or challenge the miracle, and they could not close their eyes to the fact that the popular enthusiasm for Jesus was rising to a dangerous pitch. Perhaps some of them were beginning to wonder whether Jesus might not be the Messiah after all, and yet if they encouraged His movement, was it not bound to bring them into collision with the Roman power? Altogether they were staggered and nonplussed, and said rather helplessly to one another, What are we to do?

Then Caiaphas got up. Caiaphas was a bad enough man, but he knew his own mind. He was the official high priest, but really he was not a religious man at all. His interest was not in religion, but in politics. All he cared about was to preserve intact the national privileges conceded to Jews by the Romans. He did not want to come into collision with that world power, or give it any excuse for destroying the Jewish nation, and any further playing or paltering with this Jesus-madness was likely to bring that disastrous collision about. Let us do him the credit of believing that he was honest in thinking this. So when he arose in the council it was to say boldly and bluntly what I dare say others had been thinking but none dared to put into words. Without beating about the bush he told the council that the only way out of the difficulty was to put Jesus to death. He scoffed and jeered at their hesitations and timidities.

* Delivered at the Northfield Summer School of Women's Foreign Missionary Societies, July 1920.

"Ye know nothing at all," he said, "nor do ye take account that it is expedient for you that one man should die for the people, and that the whole nation perish not."

The sentence, as Caiaphas spoke it, was just a proposal for a cold-blooded judicial murder. Better, Caiaphas said, that an innocent man should die than that the Jewish nation should be blotted out.

But unconsciously Caiaphas revealed the true nature of the death of Christ. It is no unusual thing for men to speak larger and better than they know. The prophets were continually doing so. While speaking of contemporary events again and again they uttered words which pointed forward to Messiah and Messiah's reign. And God can use evil men as well as good men for the utterance of truth, and so He used Caiaphas. He "prophesied," John says, because he was the high priest that year. The high priest was the official representative of God, and the natural mouthpiece for the declaration of His will. But John's explanation of the "prophesying" does not affect the story. You may accept it or not just as you please. The significant fact is that by a sort of divine irony this man when advocating the murder of Christ is made to set forth the real nature of His death,—that it was a death "for the people."

John has only one comment to make upon Caiaphas' declaration, and that is by way of enlargement and addition. Just exactly as some of the gibes and taunts flung at Christ by His foes were really the finest tribute they could have paid, so Caiaphas was thinking simply and solely at the time of the Jewish people. It was expedient that one man should die for the people and that the whole nation perish not,—it is just there that John's enlargement and addition come in. It was not for the Jewish people alone that Jesus died, He died for the world. "Not for the nation (i.e., the Jewish nation) only, but that He might also gather into one the children of God that are scattered abroad." It is a comment which calls to mind that great word in his first epistle where he says: "He is the propitiation for our sins, and not for ours only but also for the whole world."

And now, leaving out of view Caiaphas and the circumstances which called forth this comment, I want to look at the verse with you as a description of the work and purpose of our Lord.

The Scattered Children.

Perhaps I can best begin my exposition by asking you to notice the description given here by the evangelist of the actual condition of men and women,—they are "children of God" who are "scattered abroad." Some commentators attempt to limit this phrase, "children of God," to those who were afterwards destined to believe, but that seems to me to be interpreting in support of a theory. That verse I quoted a minute ago from the first epistle seems to me to be quite decisive as to what was in John's mind. He is thinking here not of some elect few, not of those who were predestined to be Christians, he is thinking of the world, of the race, of man as man. That is how he thinks of men and women, not of his own country folk simply, but of men and women everywhere, as "children of God." And that is how we must think of them too. The New Testament justifies us in so thinking of them. Not that a man does not enter into a new and blessed realization of sonship through Christ. Of course he does. When he believes in Christ he receives the spirit of sonship by which he cries "Abba, Father."

Though they do not know that they are children God knows. They may be ignorant of their Father, but He never forgets His children. That is what makes the individual soul of such infinite worth. We must guard against taking base and low views of mankind. They are current enough, and science which studies man just as an animal has rather emphasized them. Wasn't it Sir Francis Sutton who said, when comparing the mental capacities of a certain West African race with his dog, that "the comparison reflected no great honor on the dog"? I admit quite freely that there is much about man in certain conditions that is repulsive and degraded and vile. A child may sink very low, and some of God's children have sunk very low, but they are children nevertheless, with the capacities in them which no dog possesses of becoming sons at home in the Father's house. That is how we must think of men and women, of the degraded

men and women of foreign lands, if we are ever to labor for their salvation: we must think of them as children of God scattered abroad.

Here is that union of idealism and realism which is so characteristic of the Bible. Men are "children of God,"—that is idealism. They are "scattered abroad,"—that is realism. "Children of God,"—that is what faith sees in men; "scattered abroad," —that is their actual condition. And the phrase "scattered abroad" does not stand simply for a wide dispersion, it does not mean simply that the children of God are to be found in every part of the world. It stands rather for a broken unity. The children of God are "scattered" in the sense of being disunited, divided, at variance amongst themselves and with one another. And how literally and exactly true this is! The world of men was meant to be a unity, but it is broken, shattered, scattered, dispersed. There is unity nowhere.

(a) Notice how true this is of the individual. We are every one of us broken and scattered. Human nature in no one of us is a unity. It is disunited, discordant and dispersed. We are all of us "eccentric" in the sense of being out of our true center, and are therefore disjointed and ill at ease. We are compact of feeling, desire and will, and feeling, desire and will are at variance amongst themselves. In every one of us there is discord and civil war. There is a Dr. Jekyll and Mr. Hyde in every one of us. The conflict of the seventh of Romans has its parallel in every soul. It was the consciousness of this division and conflict that made the psalmist pray: "Unite my heart to fear Thy name." Personal human nature is not a unity,—it is a broken, divided, discordant thing.

(b) Then notice how true this is of the people in the mass.

In sad truth they are "scattered abroad." Our Lord was Himself rather fond of this word in describing the condition of the people. Let me quote just one verse: "When He saw the multitudes He was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." That is how He saw them, as scattered sheep, and distressed just because they were scattered. There is scarcely anything more forlorn than a sheep that has nibbled itself away from the flock, and got lost. And that is how Christ saw the people, as scattered sheep. They had been drawn aside by their own lusts and desires until they were in the condition of sheep that had gone astray from the flock and had got lost. His heart was moved to compassion and infinite pity as He contemplated them stumbling blindly along in the wilderness of sin and missing the way of life.

That is how He sees the people still,—multitudes in our own land and the numberless millions of heathenism. He sees them exposed to all the miseries and dangers that condition entails. And while we must be idealists with Christ in seeing that men and women in spite of degradation and folly are yet "children of God," we must be also realists with Him and recognize that this is their actual condition; they are "scattered abroad." There are some who would persuade us that the dwellers in pagan lands live in a state of idyllic innocence and happiness, and that the best we can do for them is to let them alone; but that is to paint an absolutely imaginary picture. Things as they are are very different from the fancy picture given of them. We must be realists in facing the actual condition of men, and the actual condition is this: they are a people who sit in darkness and who stumble because they know not whither they go. They are a people who have missed the way of life, got lost. They are children of God, but they are children of God who in terrible fashion have got scattered abroad.

(c) Then notice again, how true this is of nations.

Nations are just peoples as aggregates, and exactly the same sort of division, dispersion and discord is seen obtaining amongst the nations as exists in the individual and in people in the mass.

Now "children of God" suggests that we all belong to the same great family, we have all one Father and one home. The characteristic of the family is unity and love; members of the same household stick together. And that is how it ought to be with the "children of God." The whole world ought to be a family, a great brotherhood. But it is a very different spectacle which the world presents today. The ideal

unity has been shattered. We see a broken, divided, discordant world.

The Gathering Christ.

Now let me pass on to say a word as to Christ's purpose as far as these "children of God" who are "scattered abroad" are concerned.

My text says that it was Christ's purpose to gather them all together into one. Christ came into the world to restore the broken unity.

There is another verse which at this point I would like to recall to your notice. "He that is not with Me," He said one day, "is against Me, and he that gathereth not with Me scattereth." I have been in the habit of regarding the second sentence as a repetition of the first in slightly different form, but I have come to see that I was not doing the sentence justice in treating it as a mere repetition. It is not a repetition, it is a definition. In that second sentence Jesus defines what His work is, and therefore what it means to be either for Him or against Him. And that was the work He had come to do, He had come to "gather together." That is what it means to be "with Christ,"—to be "gathering" along with Him, and that is what it means to be against Christ,—to "scatter," to be a divisive, dissipating influence in the world. Christ came to "gather together" the children of God that were scattered abroad. That was why He came down from His heaven and His glory. He saw men and women scattered abroad; He saw the individual soul rent and torn and divided; He saw men and women stumbling into sin and death; He saw the world God had meant to be one distracted and seamed with division and hate. He saw men and women distressed and scattered as sheep not having a shepherd, and He was moved with compassion. And in His compassion He came down to this world of ours that He might gather together into one the children of God who were scattered abroad.

This was why He came into the world, and this John says in my text was why He died. I am not suggesting that there are not other answers that may be given to the question, Why did Jesus die? But the answer which John gives here is as satisfying as any. He died in order to repair the breaches made by sin, and to gather together into one the children of God that were scattered abroad. He died to bring unity into the individual life; to abolish the discords of the soul, and to bring emotion, desire and will into loving obedience to the law of God. He died to heal the breach between man and God, and to reconcile man to the God whose law he had broken. He died to gather the scattered people out of their darkness and lostness into the safety and comfort of the fold of God. He died to abolish enmities and hates, and bind the nations in cords of love and good will.

And by His cross He does thus gather people into one. He unites the divided and discordant soul. He rescues it from civil war. He brings it unity and peace. Somehow or other the power of the cross releases men from the bondage of sin and appetite and passion, and unites the heart to fear and love God's name. "Who shall deliver me out of the body of this death?" said Saint Paul, contemplating the discord of his own soul. And he answers his own question: "Thanks be to God, through Jesus Christ our Lord!"

And by His cross He does gather together the lost and wandering people. He gathers them out of their wanderings into the comfort and safety of His own fold. That is a beautiful verse in which one of the prophets describes God as "gathering together the outcasts of Israel." That is what Jesus does. He gathers together all wandering, befogged and lost folk,—not only the outcasts of Israel, but all the wandering and lost of all the world. There is one thing we have learned more surely during the past hundred years, and that is that Christ makes a universal appeal. We know from experience that into whatever land He goes He gathers together the scattered. From every land beneath the sun there come today lost men who have been found by Him. In every land you will find those who were wandering in the mazes of sin and error who have been brought by Him into purity and peace. Men get scattered in spite of Buddha and Confucius, but Christ gathers them. He gathers them back to God and to their own true selves. He brings them back from the far country to the Father's house.

And by His cross He does gather into one the sundered and divided nations. He has bridged deep and seemingly impassable chasms. He has reconciled bitter and seeming irreconcilable antagonisms. He gathered into one Jew and Gentile, master and slave. And He will unify before the end of the day this distracted and broken world. There is no hope of unity in language, or commerce, or natural interest; the war has blown sky-high all the vain hopes we based upon these things. But there is the assurance of world unity in Christ. By His cross the world will be made one. A common redemption will bind us to one another. It is Christ and His cross that will establish the true League of Nations. It is when His power has been felt that men will be able to "beat their swords into plowshares, and their spears into pruninghooks." It was thus to gather men into one that our Lord took flesh and died. And the fact that He left His heaven and stooped to the cross and its shame shows how eager our Lord is to gather into one the scattered children.

This is our Lord's purpose, His soul's desire. He beholds a world full of scattered children, and He longs to gather them into one.

I have not said much about missionary work so far, but the bearing of all this on the missionary enterprise is sufficiently obvious. Sometimes we look at the great missionary obligation from the wrong point of view. We argue the cause of missions from the standpoint of the need and misery of the heathen. We plead for support and interest on humanitarian grounds. Sometimes we argue the case for missions from the standpoint of the safety and health of the world. The world cannot afford to have nations within its borders that are savage and undisciplined, and that acknowledge no law save that of the jungle. That is a case of pleading the cause of missions in our own interests. Perhaps I ought not to have said that these points of view, these approaches, are wrong. It is right to look at this great enterprise from every point of view, and to use every argument to press it upon the conscience. But these are not the highest points of view from which to approach it, and they do not furnish us with a resistless and imperious appeal. Have you ever thought of the missionary enterprise from the point of view of God and Christ? God is in the position of a Father orphaned of His children, and He hungers to have those lost children of His home again. Christ in His compassion for the lost and wandering people died for them, and the passion of His soul is to gather into one those lost children of God.

We profess to love God: what are we doing to bring gladness to His heart? We profess to owe everything to Christ: what are we doing to give Him the desire of His soul? What we are willing to do for a person is a fair test of our love for him. What have you done to give God His desire in this matter? How much do we care for God's sorrow and our Lord's passion? Are we doing anything to help Him to gather into one these lost and scattered children? For He cannot gather them without your help and mine. Are we doing anything to help?

I present to you this morning the Christ who thought it worth His while to die in order to be able to gather the scattered children into one, and I remind you of that solemn word of His which hangs over our heads like a sword of judgment: "He that gathereth not with Me scattereth."

PROFESSOR GODET ON "GETTING TOGETHER."

Ernest Gordon.

The great new temple of all religions which the Bahaists are purposing to erect in Chicago is to be the expression in stone of what the Chicago Parliament of Religions was in platform effusion, namely, the glorification of humanity in all its religious manifestations. The uniqueness of Christ's work is negatived. Christianity is to be quietly reduced to the ranks in the armies of religion. The age is too polite to crucify, and that would be bad tactics,—it would excite sympathy. So it simply smothers Christ in universal toleration.

The Chicago Parliament of Religions was followed by one in Paris, whose Lyman Abbott was a certain Abbé Charbonnel, an

ex-priest of the church of Rome. Among those invited to participate was the devout, learned and (we may add) sagacious Prof. Frédéric Godet. This was his penetrating answer to the invitation.

Neuchâtel, December 1, 1896.

Sir:

You have done me the honor to ask me my opinion of the Congress of Religions which they are proposing to open at the Exposition of 1900. My impression in the matter is a mixed one, and I have some difficulty in formulating a precise judgment. I will seek, however, to do this as briefly as possible.

On the one hand, I am in full accord with the promoters of the Congress in recognizing that the religious function is an inherent element of the human soul, its deepest element, in fact, which alone makes it truly human and distinguishes it from the soul of the animal. I can, then, only approve of the thought of the public manifestation of a fact so important, of the loud publication of the name of God so neglected in the great Vanity Fair of the transient and the temporal.

On the other hand, is not such a demonstration exposed to certain dangers? The principal one, although foreseen and announced beforehand, was not wholly avoided in Chicago. In seeking a common basis for different religions one can easily be led to efface the line of demarcation which separates the purely natural ones from the single one which rests on divine facts,—the greatest facts of history, since they have entirely renewed history.

Thus, in Chicago the sessions were opened by an act which implied the more or less complete identity of the religious life in general with the Christian life. They solemnly recited in an assembly in which even pagans were members the prayer that Jesus put on the lips of His disciples, as if it expressed the natural sentiments of every heart,—of ancestor worshippers, of the venerators of the Buddha who ever enters on fresh lives without ever attaining, of the followers of Brahma, the infinite and unconscious being whence all comes and to whom all returns. They put, I say, on the lips of the worshipers of such divinities the prayer in which the heart of Jesus poured out its holiest aspirations, the prayer in which with filial tenderness He put in the first place the interests of His Father, the glory of His name and the coming of His kingdom.

Why have they not realized that to have any truth such a prayer presupposes hearts in communion with the heart of the Son? There was there, it seems to me, something theatrical, which no doubt awakened applause, which suited American taste, but would hardly commend itself to a calmer and more reflecting judgment.

I have still another hesitation which is suggested to me by all that I have read and heard concerning the Congress which is in preparation. It seems to me that in certain quarters, precisely in fact among those who will have the new assembly in charge, a strange abuse is made of the idea of the fatherhood of God, as if this were a point upon which all hearts could unite.

One appears to think that all men, by the fact alone that they are God's creation, can also be thought of as His children and appeal to Him as their father. This thought has its truth if one looks at the relationship from the side of God only. But the relation of filiality with a being who is pure spirit cannot be that of simple origin alone. It must be that of moral resemblance also. Consequently it can be bilateral only. In order that there be reality in this relation the filial sentiment in man must respond to the paternal sentiment in the heart of God. Otherwise there is a door open which may at any time shut.

The Scriptures are far from speaking of all men as if they were all children of God. One must not forget a little fact which has its importance in human life, and of which one appears not to take account, namely, sin. This certainly is not without its influence on the relation between man and the holy and righteous God who can never endure forever the sight of evil. Saint Paul said, in speaking of himself as Jew and of the pagans converted by him: "We were all by nature children of wrath" (Ephesians 2. 3). Jesus attached to the quality of children of God certain moral conditions: "Blessed are the peacemakers for they shall be called the children of God" (Matthew 5. 9). He adds: "Love your enemies, bless those who curse

you . . . . that you may become (not 'be,' as the old versions say,) children of God" (Matthew 5. 45). In the judgment of Jesus, then, one must have the character of a love like His to be honored with the title of child of God. One is not so by nature; one becomes so only by the moral renewal which assimilates us to the holy, divine nature. It is a gift of God's grace conferred on certain conditions which we are free to accept or refuse.

One must remember this truth, which is as immutable as the very holiness of God, and one must be on one's guard against making all Christianity synonymous, as many do at present, with a belief in the divine paternity and of seeking here the center for the rallying of all religions. This center is not behind, it is before us. It is not in the fact of creation, it will be in that of redemption. It was from the top of Golgotha that Jesus promised to draw all men unto Him. It is there that we must try to bring them. It is there that they will lay down each his particular superstition, burying there the vain objects of their worship. It is out of their reconciliation with God, just judge as well as father, that will spring up in all hearts the sentiment of true fatherhood, and following that the sentiment of human fraternity, for which all yearn.

Outside of this great manifestation of holiness and divine love one can talk eloquently of divine paternity and human brotherhood. It will be but verbiage which will vanish in thin air. Faith in the divine work of the Christ will alone cause these great and sublime ideas to take root in hearts, make them penetrate to the will, and then bear fruit in act.

That is why the real and practical congress of religions appears to me to be the work of missions. Therefore it would in my judgment greatly profit the reign of God to consecrate to the heroic labors of the missionaries the sums which a parliament of religions would require.

F. Godet.

Mere continuance of personality after death is only the bare framework of the Christian hope. The revelation which Christ brought is a revelation of life rather than of existence.—*V. F. Storr.*

There are briars besetting every path
That call for constant care;
There is a cross in every lot,
And an earnest need for prayer;
But a lowly heart that leans on Thee
Is happy anywhere!
—*Anna Laetitia Waring.*

Princeton University Center, Peking, China.

For fourteen years Princeton University has carried on a varied constructive Christian service at the heart of China's official life. With 14,000 students from all the provinces, Peking is also the most significant student center in Asia. A budget of $41,000 is required this year to carry forward an aggressive and expanding program.

WHYTE OF ST. GEORGE'S.

Rev. John Kelman, D. D.

The news of the death of Dr. Alexander Whyte has sent a thrill of sorrow and a sense of impoverishment into every land. Whyte of St. George's,—for such was the name which became a household word many years ago,—was an extraordinary man, unlike anyone else one ever saw. He was one of the very few men of our generation, or, for that matter, of any other generation, concerning whom every one must agree that they were men of sheer genius. Some such men appear in quiet places, and their genius only discovers itself to one here and there who may chance to push back the leaves and find it in the lowly and concealing grass. Others, of whom he was one, find themselves in positions which proclaim their genius to the ends of the earth, and far and near "stir the great minds of men."

His origin was very humble. He began life as a poor child in Kirriemuir, the Thrums of J. M. Barrie. Through his solitary and precocious childhood he struggled for education and developed his passion for books. Strange and wonderful glimpses of that time we sometimes had from him, as when he told us of the two saints of Kirriemuir. These two villagers were the great lights and high ideals of his childhood, and they represent in a most picturesque fashion the two sides of his own imaginative and religious life. One was, I think, a draper of the typically Calvinistic type produced by the old Scottish theology, and the little child would watch him pacing to and fro on the pavement in front of his shop, with a look of fear and awe upon his face and strange words of wrestling upon his lips. The other was a different kind of saint, who would knock upon Alexander Whyte's window before daybreak on summer mornings, and lead him far into the woods and hills, with a fishing-rod in his hand and a short black pipe in his mouth, through the blue smoke of which he would talk all day to the child about religious things, as they fished side by side. When he was quite an old man he still retained the influence of these two, understanding then, what he little dreamed at the time, that they were for him the protagonists of the long battle of his soul, incarnate Hebraism and Hellenism.

In the University of Aberdeen he was one of those who might have stood for George MacDonald's student portraits, in the life which that great Scotchman has made classical and familiar. Through the New College of Edinburgh and onwards by various degrees he worked his way, until he became minister of Free St. George's Church, Edinburgh. Half a century has passed since then, but St. George's, better perhaps than any other place, retains the tradition and heritage of the past. Gone indeed are the lords of session, the statesmen, the writers of books, the leaders of public life in that day, now so dead and so long past. Yet steadily through his whole ministry he drew round him men and women of the same type, and to tell his story would be to write the literary and political history of fifty years.

A Great Preacher.

Very soon it was manifest that St. George's had secured a king of preachers and of men. His pulpit was his throne, from which he ruled a world-wide empire of the mind.

The famous Dr. Candlish, great alike as preacher and ecclesiastic, lay dying in that room in Melville Street which afterward became the study, first of Dr. Whyte, then of Hugh Black, and finally my own. Whyte and Rainy were summoned to the deathbed, and the dying man with characteristic brevity gave them their last charge.

"Rainy, I hand over to you the New College. Whyte, I had hoped to be your assistant for some years yet, but it is not the will of God. To you I give St. George's. God bless you both! Goodbye!"

Such was the charge with which he was left in sole command. And for over twenty years he held the post without assistance. People who did not know thought that a colleagueship with Candlish must be a difficult if not impossible task for any younger man. But Dr. Whyte never found it so, and in the countless times I have heard him speak of his great associate I

never heard any word that was not full both of reverence and affection.

He married the daughter of a distinguished Scotch family, and seven children grew up around them. Their home was the center and gathering-place of notable men and women from every part of the world. There you would meet leaders in politics, social movements, art, science and literature; the Bab from Mt. Carmel, and this or that Maharajah from India, lords of literature, and leaders of religion from America and from every land of Europe.

A Great Church Leader.

He was loyal to his church, and became a sort of center of the ecclesiastical life and controversies of his times. Yet more and more he shrank back from taking any active part in them, until in latter days you saw his figure silent, sphinx-like, with those beautiful and massive features of his crowned by their white locks of hair, expressing no opinion, committing himself to no party, thinking his own thoughts, in silence and in mystery. And yet every man in the mêlée felt his presence there, restraining controversy from unbecoming words, and tempering the mood of debate with the serenity of another world. It is difficult for ordinary mortals to say all that unsanctified human nature desires to say, in the immediate presence of the saints.

In 1909 he was offered the principalship of the New College upon the death of Dr. Marcus Dods. This office he put from him resolutely, and refused to discuss even the arguments that his friends would fain have brought to bear when they sought to induce him to accept it. But that summer, having gone to the hills around St. Mary's Loch, something happened. He never would explain it. Perhaps he never could. It was some sort of a mystic vision in which he heard the Lord manifestly speaking to him. At all events he returned to Edinburgh, took up the burden, and filled the office with memorable distinction.

In what was known as the Great Church Case Dr. Whyte was a kind of central point round which as a spiritual standard the United Free Church gathered. The case is well known. It was one in which the property of the United Free Church was claimed by a small fraction of the old Free Church of Scotland on the ground that the union between that church and the United Presbyterian Church had been illegal, from the point of view of ancient title deeds. Dr. Whyte went up to London and watched assiduously the final trial through all its stages in the House of Lords, where it was tried by seven judges. When he came back I asked him his impression, and he said to me, in that Johnsonian, epigrammatic way of his:

"Sir, I saw seven men standing on their trial and being judged!"

When the great war broke out his four sons all volunteered for service, and one of them fell at Loos. At a meeting where we both spoke not long afterwards, I heard him refer to the fact that all his children were serving in the war, and he added:

"If I had twenty of them I would give them all."

When in 1916 I was able to go out at last among the fighting men, it was at a time when our policy was more and more to relieve his failing strength and allow me to take the heavier parts of the work. But upon the emergency he at once stepped forward and shouldered the burdens appropriate to a younger man. He had enormous physical strength, and his physique had always been robust and apparently untirable. Somehow in the day of dire need people forgot his eighty years, and it surprised no one to see him breasting into the battle with amazing and unquenchable energy.

His whole soul was in the negotiations for union with the Established Church of Scotland. In that matter also he was for the most part a silent witness, but he never, to my knowledge, missed a single meeting of the committees, and there, as in all other affairs, his presence acted with the force of restraining grace, and kept men's consciences up to their highest levels.

He was shy, and most of those who knew him felt a certain aloofness mingled with a wonderful sweetness and tenderness of sympathy. For their affairs he had the openest of hearts, but he seldom spoke of his own most intimate concerns. It is characteristic of many Scotsmen that the doors of their hearts open only for the coming in of friends,—very rarely for the letting

out of confidences. Yet no man was more friendly than he, nor rejoiced more in banding himself with kindred spirits. There was an innermost circle which for many years made a kind of palladium in his life, and into that circle few indeed were admitted. Henry Drummond had been in it long ago, Webster Thompson, Marcus Dods, Taylor Innes, and John Sutherland Black. He alone of all the band remains alive today, the rest are united on the other side. Would that we might have record of their conferences as they walked out or sat in that great study in Charlotte Square, discussing all matters of the hour or of the past, or playfully rallying each other upon the individual parts they played upon the great stage! As they left him he became more and more solitary, and we of a younger generation who were privileged by our work to have very intimate contact with him, received more and more the confidence of a lonely man whose friends of the older generation had mostly passed away.

We would have laid down our lives for him, Hugh Black and I. The only difference we ever had with him was that by all sorts of subtle ways he thrust us forward into any prominent or desirable position which he himself was expected to take, and we had to watch him for this, and circumvent his too great generosity. Generous he was almost to a fault, judging everybody worthy or unworthy, by the standards of his own kind heart, rather than by the achievements of his friend, and rejoicing always in the success of those he loved more than in his own. When we listened to his long confessions of the general depravity of the ministerial mind, and especially of his own malice and envy and jealousy towards his truest friends, we simply laughed, knowing better. So far did this extend that there was no possibility of winning his favor by following in his lines. In the vestry, after one had preached, he almost always had some kind thing to say, and in the strength of a couple of sentences we went out into the street taller and more erect and feeling that life was worth living, when a man like him should speak that way to one of us. But I remember well on one occasion, under the sense that my own preaching had been of recent Sundays rather far removed from his region, trying to speak through an afternoon service in his own vein. All that he said to me afterward in the vestry was:

"Deliver your own message."

And from that day forth I have tried to deliver it.

In later years his health began to fail, but he persistently demanded that he should be permitted to die in harness. On one occasion he intimated this to the congregation, and nearly broke the hearts of some of his friends by announcing that his choice was to die on the doorstep of some of the aged saints of St. George's. At last, however, he was persuaded to retire to a village in the south of England, where he took surreptitious opportunities of addressing the villagers in the local congregation upon such themes as the teaching of John Bunyan. He was a great expositor of Bunyan, and I recollect that on one occasion when I was staying in the neighborhood of Bedford and visiting the scenes depicted in Pilgrim's Progress or connected with the life of John Bunyan, I found over the mantelpiece of a cottager there a framed portrait of Dr. Whyte. Later the family moved to London, where they occupied a house in Hampstead, which became a rendezvous of old friends and a place of pilgrimage for people of all the world. It was there that he passed peacefully away in his sleep on the night of Friday, the 7th of January, 1921.

He might have had a great career as a politician, or as an actor,—for he had quite exceptional dramatic power. His position among writers is a distinguished one, but after all his writings were simply printed preaching, and it was as a preacher that he attained to his greatest eminence. Those, however, who knew him most intimately will not hesitate to add that he was greatest of all as a man and as a friend.

A Great Reader.

Everybody who knew him was impressed with the vast extent and accuracy of his knowledge of books. Sometimes he struck you as a lover of books, and sometimes as a kind of intellectual beast of prey who sprang upon a book and tore it to pieces and knew the heart of it in one swift act of appropriation. For many years he seemed to read everything that was pub-

lished. I remember one evening when some of his friends congratulated him on the long row of books wet from the printer that were waiting for him on his study shelf, and he replied:

"That's nothing! That's nothing, sir!"

Yet with all his voracious appetite for reading the home of his intellect was ever in the Bible. He would end a letter with a couple of texts, or send a postcard half across the world with one reference and his initials. Next after the Bible came the Puritans and Covenanters. Goodwin was his special favorite, and he would tell us how his Goodwin "fell out of his boards, and I bound him in morocco." In Bunyan and all that concerned him he moved as in his home fields, while Jonathan Edwards and many another of the highest lights of those days were his familiar friends. Everybody knows how he sought out and brought to light obscure persons of that ilk, such as Fraser of Brea, and Thomas Shepherd of Boston. These and their associates had lain so long in the outer darkness of oblivion that they always seemed to be blinking in the sunlight into which he brought them. And indeed there is no doubt that many of them had reason to do so, for while Dr. Whyte never missed real greatness where it was, he frequently discovered it where it was not. And some of these Puritans used to provoke his congregations to a constant feeling that they were, both in intellectual and religious quality, very far behind him who had resurrected them, and who was now sitting at their feet.

Other writers, both old and new, came in abundance at his call. He may be said to have created the modern Scottish type of Bible class, which superseded the old catechising one. Going forth for the sake of his pupils among the great fields of old and new times he brought home much prey. Dante, Cicero and Marcus Aurelius, Thackeray, Tennyson and Rudyard Kipling, Hermann of Marburg and Sabatier, all fell to his bow. Wherever there was a great mind anywhere it had for him a singular attraction. For years after Dr. Dods died I was joint editor with him of the Bible Class Handbooks, and our work in that connection was to me a liberal education. While he himself wrote upon the Shorter Catechism he would welcome writing that was vital upon any subject whatsoever, and was altogether a great humanist. I know no word which so well expresses him as the word which he himself almost invented, —appreciator. Walter Pater had published his book under the well-known title of "Appreciations." Whether that had anything to do with his appropriating the term I know not. Certain it is that no man living or dead could better claim the word. He had from his birth a literary taste and instinct which gave a high distinction to his prayers and to his sermons, but he was always enriching it by some newly found word or phrase. Roget's Thesaurus was constantly at his elbow, as he would say.

He could not sing a note, yet his mind was perpetually caught in the rhymed meshes of favorite hymns, and no one can think of him for long without finding himself lilting a few familiar words, such as:

"Direct, control, suggest this day
Whate'er I think, or do, or say."

"O, may we stand before the Lamb
When earth and seas are fled."

Those of us who wanted his matchless exposition of Scripture found that we had a hard task to keep him from preaching continually upon hymns. The sermons upon "Just As I Am" were among the most famous of these utterances. He would read the hymn from beginning to end, and comment upon it almost word by word, and no one who heard them has forgotten the vivid power of these comments.

"Just as I am, poor, wretched, blind, sight, riches, healing of the mind. . . . . Healing of the mind! Do you remember Hamlet? 'Canst thou not minister to a mind diseased?' Healing of the mind, sir!"

The old Scottish Psalms, however, surpassed any of the hymns in his affections. Even into his prayers they entered, and many a funeral prayer and address has ended in one of them. In funeral services he was in his most familiar mood, and often broke into verse. His part, for instance, in Henry Drummond's funeral was almost entirely occupied by the quotation of the two lines:

"When the shore is reached at last,
Who will count the billows past?"

He had an ear for literature which gave great distinction to his own expressions. He was attracted to characteristic words, which he used with such power that those who heard him speak them can hear that sound again whenever they meet the word. This catholic delight in books and thought led him far afield. Newman and Martineau were equally welcome when either of them brought some living truth in his hand. Distinctions between things secular and sacred disappeared at his touch. I well remember one conversation about books, in which I sat between him and Alexander MacLaren of Manchester, who that day had honored me with his presence,—I think on the last occasion on which he went out to lunch. I had asked only Dr. Whyte to meet him, and the two sat there, lion-like old men, and went over the heaps of spoil and the mountains of prey that they had devoured during their long and wonderful lifetimes.

The Last of the Puritans.

Yet there can be no doubt as to where Dr. Whyte's essential place was. He has been called the last of the Puritans, and the name is a happy one. He always gravitated towards conscience, or else soared automatically toward the regions of mysticism, and the combination of conscience with mysticism gives an analysis of the Puritan spirit than which none could be more complete. William Law, Jacob Boehme, and anybody else who was a master in these regions, was a friend of Dr. Whyte's. And in later days, after the wide wanderings which have been already referred to, he came back to them as to his spirit's home. One summer very near the end of his ministry he was packing his portmanteau with books for his country reading, and I, who had been fascinated by Francis Thompson and his "Hound of Heaven," besought him to add this to his summer's reading, and accept my copy. He did so, and when he returned after some months to Edinburgh I asked him how he had liked the volume. With a curious half-shamed and half-exultant glance he said to me that he was sorry he had never read it. The fact was he had put eleven volumes of Thomas Shepherd into the portmanteau, and had never got at it!

He was a Puritan risen from the dead, and prophesying in pagan times to a later generation. He was Faithful in Vanity Fair, without the incident of the martyrdom. His spirit was two hundred years old, yet it remained fresh as the spirit of a little child.

During the younger days and well on into the middle time he was known throughout the land as par exellence the prophet of sin. Nobody doubted his prophetic authority. The preacher's business is the transmission of personality laden with truth. Dr. Whyte had from first to last an overwhelming sense of the greatness of the pulpit, and in talking to young aspirants to the ministry I have heard him many times advise them to neglect any part of their work rather than the preparation for the pulpit. In the pulpit he was a man of passion. Nobody ever heard from his lips any cold truth. He was never ashamed of getting into a state. His passion ran easily into wildness, and it was from him that one learned that a certain amount of wildness and capacity for it is an absolute necessity for all effective preaching.

Of course this temperament is dangerous, and a man who lets it go free is apt to make a fool of himself. But that would never have concerned Dr. Whyte. He was hopeless for literalists. They called him exaggerated, and one-sided, and many other adjectives of the same kind, but he hit even his critics, and left the arrow quivering in their flesh. His preaching was hot truth let loose, and one hearing him many a time remembered the words of Jesus: "I am come to send fire on the earth." So utterly did he commit himself to the Spirit of the Lord when he opened his mouth and taught that he gave to many of us the impression that a man will never go so far in the real progress either of thought or of utterance as when he knows not whither he is going.

Like his own John Bunyan his basis was experience. He preached nothing beyond the terrors and the glories among which his own heart had trembled or rejoiced. He was intensely personal, and had no use for abstractions of any kind. He spoke no generalities, and was always thinking of living men and women. Apparently the simplest of men, he was yet also the shrewdest in his judgments, and you took your life

in your hand when you went to hear him preach. In this modern world, so fond of polite generalities, so drugged with phrases, he cut to the bone of sheer reality. His Old Testament and New Testament characters lived and walked the streets of Edinburgh in glory and in shame, and the Edinburgh people discovered that it was themselves he was talking about under ancient Hebrew names.

His sense of sin was crushing. Sometimes it was terrifying almost to madness. Under all his music there was the deep vibrating tone of it, like the undertones of a great organ. He had no respect whatever for those who thought lightly of sin. One day he had been giving a lamentable account of Thomas Shepherd's jealousy of a friend who had preached for him, describing how he turned his face to the wall when he heard his wife's favorable report of the preacher, and so on at considerable length. A friend went into the vestry afterwards, and, greatly daring, said to him:

"Doctor, that man you were talking about today had nothing wrong with his soul. He should have sent for a doctor, and got his body put right. Evidently his liver was out of order."

The keen eyes twinkled as he laid his hand upon his friend's shoulder, and said:

"My dear fellow, you haven't any knowledge whatsoever of the black depths of the human heart!"

But the most merciless attack upon the man of light mind was his treatment of the rich young ruler. Him he hated in the name of the Lord. He described in most amazing terms his immaculate babyhood, boyhood and youth, ran him along his career until at last he died, watched him and made his congregation see him wheeling blindly down the black depths of the inferno, circle after circle, until just as he disappeared on his way down its bottomless abyss, he, who had been bending over the pulpit, watching him with blazing eyes, shouted:

"I hear it! It's the mocking laughter of the universe, and it's shouting at him over the edge, 'Ha ha! Kept the commandments!'"

Like John Bunyan of old he "feared nothing and said anything" with a courage that made your heart stand still as he preached. Many incidents of this might be adduced, and everyone who writes upon him will have something else of the kind to say. The famous passage of the hell-hounds is perhaps the best known, where he tells of a man who has sinned and who is now the victim of remorse. God sets His hell-hounds on him, and you see the man shivering under his blankets as he hears them baying while he tries to sleep in his bed at night, and so on you follow this ghastly chase until at last he dies.

"You may be saved," shouted the preacher, "but they will follow you up to the very gates of heaven, and leave their marks upon the golden bars."

So he scourged the good easy men and women of his time and the fashionable life of his land. Some who preferred smoother words blamed him for this, and did not know the power and the bite of it upon those more sorely tempted.

He was preaching once upon "If I make my bed in hell." The gist of the sermon was that if you make your bed in hell you will have to lie upon it. Walking homeward from the Assembly Hall, in which the address had been given, along the dark wintry streets of Edinburgh, just as he was passing the end of one of those streets that enter Prince's Street from the north, a cloaked figure sprang out upon him and seized his arm. A voice whispered hoarsely, "I've made my bed in hell," and the man vanished into the night.

One of the leading business men of Scotland, whose honorable career alike in church and state was known to a wide circle in and beyond the land, told me that it was these sermons that kept him from desperate temptations, and had set his feet upon those rocks of faith whereon he had been able to stand through a difficult lifetime.

Yet with all this there was never any arrogance, or sense of superiority. His fiercest accusations were always against himself. On one occasion, when a prominent citizen had been imprisoned, and the whole city was aghast at the scandal, as Dr. Whyte came into the vestry on Sunday morning the bells were ringing for church. He turned to me and said:

"Do you hear those bells? He hears them

in his prison cell this morning. Man, it might have been me!"

To the great astonishment and even (I fear) to the amusement of those of us who had reason to know his boundless generosity, both of judgment and of heart, he had a way of accusing himself of all imaginable ministerial iniquities, such as malice and envy and jealousy and the like. On one occasion, down in a drunken slum, he astonished his audience by informing them that he had found out the name of the wickedest man in Edinburgh, and he had come to tell them; and bending forward he whispered:

"His name is Alexander Whyte."

In these moods, standing face to face with the tragedy of sin, with himself and all his world at the bar of conscience, he would come forth with an expression upon his face that was the most uncanny thing I ever witnessed. We were afraid as we looked upon him, and when after some terrific denunciation he would shut his mouth and look abroad upon the people, everyone of us felt as if it were the day of judgment.

Yet, on the other hand, he was a man of the most tender humanity, and he had an immense compassion. The combination of this with the power of his other self used to remind one of the couplet in Browning:

"As one spring wind unbinds the mountain snows
And comforts violets in their hermitage."

Sensitive and proud he was, yet always friendly, and his reticence made him all the more wonderful when he opened his heart to a friend. While he denounced men in the mass and attacked them savagely in groups, no man ever lived who was more tender and kindly in his private judgments, or more averse to wounding the sensibilities of a friend. One poor old woman whom he visited had complained during the whole of twenty minutes about everybody and everything, and he had sat silent. Then he lifted his gloves and his hat, and shook hands with her to bid her goodbye, saying only:

"And mind you forget not all His benefits!"

On another occasion, visiting one who had more cause for complaint, and whose heart was well-nigh broken, he kneeled down with her in her poor room, and said simply:

"O Lord, here's two poor old folk needing You sorely. You won't be hard upon us!"

Growing Spirituality.

The most distinctive feature of his later life was its growing spirituality. The last phase of it was marked by a serenity and vision which were very wonderful. The long years of repression and discipline had left him the most thoroughly spiritually exercised man I ever knew. But now he had attained to be an expert believer, and he bore no sign of the struggles of past years. Now he met all events with the tenderest gentleness and compassion. His one great exercise was the practice of the presence of God, and he walked with Christ every day. His prayers retained the echo of the great wrestlings of former days. "What is His name?" he would burst out at the beginning of a prayer, "What is His name, and what is His Son's name? Who is a God like unto Thee?" It was not sin now, but the forgiveness of sin, and the victory over it, and the promise of holiness, that we got from him. And when he thought of death the words that continually sprang to his lips were, "The souls of believers are at their death made perfect in holiness, and pass immediately into glory."

He was a man obviously saved by the recurring surprise and daily wonder of Christ. He found many around him taking Christ for granted, and heeding Him very little. But to him Christ came with a new astonishment every morning, with a new amazement of love and grace every evening. The sacraments became more and more precious to him. They were the great events of the year, and he journeyed from one of them to the next as a man counts landmarks on his pilgrimage. In them he rose above the earth altogether. They were genuine banquets of the spirit, symposia where men ate and drank at the table of God, places for conversation between the soul and Christ, where all that his life had strained after and his faith had laid hold upon became the actual and present reality.

One of the most strongly marked features of this period was the growing exhilaration with which he thought about death. When Dr. Marcus Dods died Dr. Whyte preached his funeral sermon in St. George's. From beginning to end it was a kind of shout of triumph. It began with the astonishing sentence, "I always thought that Marcus would be preaching my funeral sermon, and here's me preaching his." And in the same strain it went on, following farther than it is usually given the eyes of friends to follow their beloved. Yet all that he said was convincing, and we felt that his excursions into the world to come were no words of imagination or of fancy, but were simply records of things that he had seen and heard. His favorite quotation in those days was that already referred to:

"O, may we stand before the Lamb
When earth and seas are fled,
And hear the Judge pronounce our name
With blessings on our head."

Yet to the end he never could forget those who were caring for none of these things. He remembered them even when looking out over the gold bar of heaven, and many a time in spirit

"He laid his face between his hands and wept.
We heard his tears."

"What will it be to be there?" he would cry at the close of such a sermon. Then he would add: "Aye, and what will it be not to be there!"

He is there, and, for my part, with eyes and heart and memory and great love I follow him very wistfully. What must it be to be in Alexander Whyte's heaven? What must it be to be with Alexander Whyte's Christ?

"Treading the Winepress."

Commenting upon an article in which our Lord's death was described as a "treading the winepress alone," Baron Porcelli maintains that the allusion is fallacious. He says:

"To tread a winepress is a pleasant and not in the least an unpleasant proceeding. The only things that suffer are the grapes, trodden under foot. As a rule the treader shouts and sings; the juice squirts up, and his garments become red. Isaiah 63. 2, 3 is a picture from life, and obviously represents the judgments of 'the day of vengeance' (Revelation 19. 15). Misled by the sound of the word 'alone,' Englishmen, and particularly those who have not seen winepress-treading, misapply this figure, which is found in a passage relating to the second advent, not the first."

A Sunday School Suggestion.

A good attendance at a special Easter service was brought about by giving to each scholar, three weeks before Easter, a Chinese sacred lily bulb.

The children took them home, put them in shallow bowls with stones in the bottom, filling the bowl with water, caring for them as they grew in the sunshine at a window. As they need very little attention, a fine bloom was the result. Each child brought his plant on Easter Sunday, and the one having the finest lily received a reward. The parents came as well to see the remarkable display of flowers. The bulbs can be purchased wholesale very reasonably, and for $5.00 a keen interest can be aroused, a large collection be taken, and a good share of the church Easter decorations be secured.—Wm. C. Roberts.

Bishop Hartzler's Last Message.

Good night, beloved! This is my last good night;
The time of my departure is at hand;
The scenes of earth are fading from my sight;
I see the day-dawn of the better land.

Good night! My course is run, my work is done;
I go to be with Jesus evermore,
And soon will bid you welcome, one by one,
With glad "Good morning" on the heavenly shore!

John Keble once spoke of how his dull heart was constantly missing or mistaking what he called "God's kind approaches." "They knew not that I healed them," said Hosea. Paying no attention to God's gentleness and then setting ourselves to watch, fearing and suspicious, for His severities seems to be a habit of mankind.

Bible Training.

Western Reserve University, Cleveland, Ohio, has instituted courses in religious education designed for the training of lay leaders, in coöperation with the Federated Churches and the Cuyahoga Sunday School Association of Cleveland. Eight courses are at present offered, in Bible, comparative religions and missions, the philosophy of religion, applied Christianity, religious education, the organization and administration of the church school. In practical courses the students are expected to do practice work under supervision.

Such coöperation between a large urban university and the church forces ought to be useful where Bible institutes are not available for local training.

Looking forward to its twenty-fifth anniversary, the Bible Teachers Training School of New York City is planning expansion to meet more fully the urgent needs of the church and the times. In addition to a general enlargement of facilities it was decided to open a special department for pastors in January. The plan adopted is to have a new class of pastors each calendar month, who will give themselves to intensive Bible study for one month. Where pastors cannot meet personally the expenses incident to such study, plans are made to assist them. Correspondence concerning the pastors department should be addressed to Dr. J. Campbell White, 541 Lexington Ave., New York City.

The American Baptist Home Mission Society has secured a permanent place and home in East Orange, N. J., for its new seminary for training pastors and mission workers for new Americans in this country, and for evangelistic and pastoral work among their own people in Europe. The Baptists have churches and missions accessible that will enable students to keep in close touch with people of their own nationality while pursuing their studies. Departments in Russian, Polish and Hungarian opened last December, and more departments will be added.

A training school for Y. W. C. A. secretaries, the first thing of its kind in the country, was opened in India last November, directed by a secretary from the United States. Eight young Indian women, the same number as started in the first class of the Association Training School in the United States in 1904, are in the first class, studying administration of Association activities, club work with girls, and organization of girl students. There are forty-seven Y. W. C. A. workers in India at present, and one hundred and sixty-one centers of work.

An appeal is being made by the Indianapolis Bible Institute for funds to purchase a home for their work. The institute is now in its tenth year of continuous service, teaching the same line of sound doctrines as are taught in the well-known Bible institutes from coast to coast.

Crozer Theological Seminary, Chester, Pa., maintains a correspondence course for ministers, missionaries, Y. M. C. A. secretaries, and other Christian workers. While the Bible is the basis of the course, the usual six seminary departments are carried through four years of reading, study, and written tests. Each department is under a regular seminary professor, and the completion of the course leads to a faculty certificate, which admits the holder to the general alumni society of the seminary.

The cost, including books, is not in excess of $10.00 a year. The work has proved its worth in the thirteen years of its operation, during which about nine hundred men have been enrolled, including missionaries in Africa, India, and South America. Women engaged in mission work are gladly admitted. Those desiring further information are invited to address Rev. Eli S. Reinhold, Director, Chester, Pa.

The Truth of Christianity.

I sometimes think that in a great, wholesale way we are all of us about to make a wonderful discovery. At times it seems to me as though we were on the edge and moment of a world-shaking revolution in thought and mood. For a long time now we have been feeling our way in a vast, unlit corridor, contending with others in the dark, striking out at shapes which seemed to be wishing to do us harm when all the time they, like ourselves, may only have

been out upon their business, and, like us, in the dark. I sometimes think that in answer to the cry of our present distress a light is once more about to shine, and by this light we shall see again an open door, and beyond the door the fair earth and sky. I sometimes think we are all of us on the point of making the discovery that our Christianity is true, and true in the sense which alone gives to truth its majesty and to those who have received it their passion and their patience, namely, in this sense that for mankind to oppose it or to neglect it is for mankind in the long run—and a long run is needed for the testing of principles,—to rush down a steep place and to perish.—John A. Hutton.

Why Christians Should Pray Specially for Israel.

1. Because of the close relationship between Israel and the true church. Romans 9. 1-5; 10. 1; 11. 11.

2. Because of God's command, with special promises of blessing. Genesis 12. 3; Psalm 122. 6; Isaiah 62. 6, 7.

3. Because Israel is still beloved by God for the fathers' sakes. Jeremiah 31. 3; Romans 11. 28.

4. Because it is God's will that all Israel shall be saved. Isaiah 12. 1-6; Matthew 23. 37; Romans 11. 23-32.

5. Because of the tribulation testimony out of Israel after the rapture of the church. Matthew 24. 9-14; Revelation 6. 9; 7. 1-8.

6. Because of the great multitude to be saved through their ministry. Romans 11. 25; Revelation 7. 9-17.

7. Because no millennial blessings can come to the nations apart from Israel. Acts 15. 16, 17; Romans 11. 11-15.

8. Because of Israel's national awakening, with sorrow and distress, showing that their redemption draweth nigh. Daniel 12. 1; Luke 21. 24-31.

—Norman H. Camp.

A Go-to-Church Suggestion.

A Go-to-Church movement was launched in Spokane some time ago by Ben C. Holt, wealthy clubman and manufacturer of the famous caterpillar tractor, head of a great industrial plant and prominent in civic activities. Mr. Holt spent a couple of hours at the telephone summoning personal friends, all prominent in the business life of Spokane, to meet him at the palatial Spokane Club at 10.30 a.m. on Sunday. The response was unanimous.

When the party had assembled Mr. Holt broached his subject in part as follows:

"You men claim to be Christians. You live in a Christian country and a Christian city. But few of us go to church regularly, and none of us as often as we might. We have able pastors in this town. We expect them to keep the churches going, to see that the children are trained in Christian ideals. There is not a man in this room who would consider moving to a community where there were no churches or Sunday schools or pastors. Who would bring up a family in such a place?

"I believe that business men should show appreciation of these clergymen who put in their time at small—notoriously small—salaries to carry on the work of Christianity, to comfort and to aid the people of this city. We all devote a share of our time to civic activities. Why should we fail to devote an hour or more a week to the church, which means as much, if not more, to Spokane than our business affairs? . . . . We shall proceed to church!"

And they went. They attended All Saints Cathedral. And so the Go-to-Church movement was launched.—From the Spokane News Bureau.

The American Methodist mission in Singapore carries on work in many languages and dialects. On Sundays the big drill room of the Anglo-Chinese school is filled successively by congregations of different tongues,—first, the Baba Malay Chinese, that is, Chinese who are native to Singapore but speak Malay and no Chinese. These people have raised a fund of $50,000, it may be said in passing, to provide themselves with their own church and for kindred purposes. Next the Hakkas, Chinese from the province of Canton, who speak Hakka instead of Cantonese, have their service. After them comes the meeting for the Cantonese-speaking Chinese. The Hokkiens, or Chinese from Amoy, have services in their own Methodist church, which is soon to be replaced by a great institutional building to minister to the community of one hundred thousand Hokkiens settled in

Singapore. The Foochow Chinese too have their own church, and crowd it, singing Methodist hymns with enthusiasm. There is also a chapel for Tamils, and a church which is used by English business men worshipping with an American Methodist pastor. Street preaching in Malay, and in the dialects of China and of India, is also carried on Saturday nights.

The Dutch government has developed in Java three monopolies—of salt, of opium and of pawnbroking. The opium brings in yearly some thirty-five million guilders,—a profitable and despicable income. Mr. Worthington, a Methodist missionary in Java who treats in his hospital some seven hundred opium wrecks yearly, has organized an anti-opium society to fight for opium prohibition.

A Dutch boy had been converted. He was an engineer with a good government position, and when his new birth came he resigned rather than to take pay from government revenue based on opium sale. His resignation created a sensation in Dutch circles.

One night this lad called on Mr. Worthington and declared his intention of blowing up the whole Dutch government opium plant. The missionary saw that he was intensely in earnest, and reasoned with him for a saner method of attack. Out of that night conference came the anti-opium movement in Java, which is having a distinct influence on government opinion.

The January issue of the Federal Council Bulletin contains an attractive and valuable summary of the proceedings of the recent quadrennial meeting of that organization at Boston. The faces of the leading speakers and of several of the foreign visitors brighten the pages of the magazine, which publishes in brief form most of the important addresses which made memorable the Boston meeting.

In the interest of economy the usual thick volume of the fifty or more addresses given at the quadrennial meeting will this year be omitted, though the reports and business proceedings will be published after due revision within a few months. The January Bulletin thus offers the readiest means of learning what happened at Boston, and should be in the hands of every interested person. Send ten cents for a copy to the Federal Council of Churches, Room 612, 105 East 22d Street, New York City. The annual subscription is only fifty cents.

"You are a Calvinist" a friend once said to President McCosh.

"I'm not," came the significant reply; "I do my own thinking."

THINGS TO COME.

Henry W. Rankin.

They shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. Luke 21. 24.

This gospel of the kingdom shall be preached in the whole world for a testimony unto all nations; and then shall the end come. Matthew 24. 14.

It shall come to pass in that day that the Lord will set His hand again the second time to recover the remnant of the people that shall remain, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. Isaiah 11. 11.

So Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him, unto salvation. Hebrews 9. 28.

What a dark world,—who knows?—ours to inhabit is!
One touch, and what a strange glory might burst on us!
What a hid universe! Do we sport carelessly,
Blindly, upon the verge of an apocalypse?

—Israel Zangwill.

OUR BOOK TABLE.

Real Christ (The), by R. A. Torrey. Geo. H. Doran Co., New York. 189 pages. $1.75 net.

The title may seem ambitious, but the writer makes good. The real Christ is the Christ of the New Testament. Not a Testament mutilated, with arbitrary excerpts to suit the changing opinion of critics. Such a Christ is a Christ of fiction, not the Christ who moved the world.

Dr. Torrey's method is severely logical. Scripture is taken just as it stands. Passage after passage is quoted. The outstanding elements in the character of Christ are based on words and deeds as recorded in the Gospels. The result is a marvelous picture, and consistent throughout. Incidentally it is a fine apologetic for the Gospel of John, for the same wonderful personality moves through that Gospel that we find in the others.

As in all of Dr. Torrey's books, the spiritual element is there. He touches the heart, and appeals to the conscience. The titles of the chapters show how inevitable this spiritual note is: His Compassion, His Love for Souls, His Meekness, His Manliness, His Prayerfulness. This is not a complete list, but it shows the drift of thought; a little out of the ordinary, but after all the traits in their degree and combination that His followers throughout the centuries have sought to imitate.

One wishes that Dr. Torrey had not attacked the Interchurch World Movement as severely as he has. This is done in some passing remarks in which he does not seem to do full justice to the men who started that movement. With that one criticism it is safe to say that this is a book that should be in every Bible student's library. Every point made is backed by copious Scripture quotations, illumined here and there with vivid illustrations, largely from the writer's own experience.—S. C. H.

A One Volume Bible Commentary.

A Commentary, Critical and Explanatory, on the Whole Bible, by Robert Jamieson, A. R. Fausset, and David Brown. George H. Doran Co., New York. 1400 pages. $7.50 net.

It is obvious that every preacher and teacher of the Bible should have at hand a reliable commentary on the Bible. It is also true that there should be such a commentary in every Christian home, for assistance in understanding the Bible and for reference in time of doubt. Here we have a scholarly, evangelical work which has long been recognized as standard, and which now appears in a single volume and at a reasonable price.

In our special "Bible Study Number" next month we shall describe this volume in further detail; meanwhile let the Christian world take grateful notice that this useful commentary is now available.

Biographical.

Reminiscences of Daniel Bliss (The), edited and supplemented by His Eldest Son. F. H. Revell Co., New York. Illustrated, 259 pages. $2.25 net.

These reminiscences were begun originally by Dr. Bliss, not with a view to publication but to be left as a legacy to his children and grandchildren. The eldest son, recognizing their value, edited and supplemented the accounts in the closing days of his own life.

No one who knows anything of the nature of the work of the Syrian Protestant College at Beirut but will read this volume with profit and feeling.

He who builds men is worthy of all honor. Dr. Bliss was a builder of men as well as of colleges, and he never lost himself in the means, much as he loved his beloved college, but always saw the end for which the college was created,—his boys. He was far ahead of his day in the very purpose of founding the Syrian Protestant College. He interpreted its spirit when he said that it was for all conditions and classes of men, and whether they believed in one God or many gods or no god, but all would find "what we believe to be the truth, and our reason for that belief."

When we think of the men of this institution everywhere in the Near East filling positions of honor and responsibility we realize that only eternity itself will be able to unfold the results of this man's work, begun in faith and prayer, and still going on.

It sometimes takes a volume to write a man's life, but a character may be written in a sentence. It was so written when a student of the college said to Mrs. Bliss: "We cannot lie to Dr. Bliss, because he trusts us."

His son in the closing pages states of his father that "he had the elements that go to make a great scholar. That he did not become such was his conscious sacrifice made that others might haply become great scholars. He was too busy serving tables for serious and systematic study."

We have known saints, tender, sympathetic, self-controlled, patient, kind, loving, Christ-like. Dr. Bliss was such a saint.—J. H. C.

With Grenfell on the Labrador, by Fullerton L. Waldo. F. H. Revell Co., New York. Illustrated, 189 pages. $1.50 net.

The next best thing to a book by Dr. Grenfell is a book about him. In some ways a book like this about Dr. Grenfell and his ways has the advantage, for it tells many a thing which Dr. Grenfell would never mention about himself. So in these pages, written by a journalist, we learn of Dr. Grenfell's favorite books, of the way in which he interleaves his Bible, of articles concerning abstruse scientific matters, as well as of addresses on religion, which always go home for they are couched in homely phrase. Here we have an account of Dr. Grenfell's achievements as well as his difficulties, of his needs as well as of his faith.

This is a capital book to put in the hands of a young lad.—H. P.

"Pussyfoot" Johnson, by F. A. McKenzie. F. H. Revell Co., New York. Illustrated, 193 pages. $1.50 net.

In modern church history—that is, the history of present-day Gospel marvels,—every now and then, here or there, appears the God-sent Boanerges, some ardent and ruthless son of thunder who takes the very gates of hell by storm. The particular Boanerges of whom this book is written did not come to fame until recently, but years ago he was battling for righteousness in the "Bad

"Pussyfoot" Johnson.

Lands" of the West, facing death every other day, incurring odium in between times, and steadily magnifying his office as a government official fighting the despicable booze traffic, then working such mischief among Indians, half breeds, and the lower class of Westerners.

It is curious that it should fall to the lot of Mr. F. A. McKenzie, formerly an editor of the "London Times," to chronicle the exploits of this booze-fighting Boanerges in Oklahoma. It is odd, too, that the first serious injury received by "Pussyfoot" Johnson should have befallen him during a London "ragging." This is generally conceded to have been an accident, but the patience with which Mr. Johnson took this incident gained him wide-spread popularity, which found marked expression in the device on a banner displayed at a public meeting in London: "Pussyfoot's Eye Will Make England Dry."

Lives like this are a tonic to all believers in God and in social righteousness. The career of "Pussyfoot" shows what may be done by a consecrated and determined man, who, counting not his life dear unto himself, routs evildoers from their strongholds, defending Jerusalem by pursuing Sanballat, Gashmu and Company over hillside, and through wadies, and into the dens and caves of the earth.

Readers of this book should not miss the incidental lesson that, as Mr. Johnson received strong backing from Theodore Roosevelt and Secretary Garfield, so high American officials of today must be required by an insistent public opinion vigorously to support the officers of the law in their efforts to make prohibition effective, and to save America from attempted revivals of the saloon.—C. A. S. D.

Life Story of C. I. Scofield (The), by Charles Gallaudet Trumbull. Oxford University Press, New York. 138 pages, illustrated. $2.50.

The matter in this book appeared as articles in the "Sunday School Times," and is rather informal and repetitious. The personal views of the author are very obtrusive. In fact, the book is propaganda of the author's own, rather than an impartial life story. The worthy doctor must be gratified to have his life interpreted with such cocksureness, without waiting for the recording angel's dictum.

Withal, Dr. Scofield's friends and admirers will be glad to get information upon his ancestry and earlier life, his conversion to God and his pastoral labors. Half of the book is devoted to Dr. Scofield's study of the Bible and the production of his Reference Bible. It is well for the public to know the amount of care and research that was put into this volume.

There are nine full-page illustrations, including a couple of fine pictures of Dr. Scofield.

Shepard of Aintab, by Alice Shepard Riggs. Interchurch Press, New York. Illustrated, 200 pages. 75 cents.

It is always a pleasure to add to one's library a new volume of missionary biography. Even when the story is but poorly told it is sure to have elements of stirring interest for mind and heart and soul. When, however, the charm of a picturesque and pleasing literary style is added to the attraction of the story itself, there is double pleasure in welcoming such a book to the shelves where one's favorites stand, ready for the leisure hour or the quest for information.

Mrs. Riggs has given us this twofold satisfaction in the biography of that beloved physician, her honored father, Dr. Fred Douglas Shepard of Aintab. It is a wonderful record of high courage, of skilful ministry, of winning tact and grace, and of devotion to the Lord Jesus Christ.

Such lives make us thank God and take courage. They indicate the possibilities of bridging the chasm of racial and religious antagonism with Christlike love and the Christlike character. The story has much of unusual adventure, and spirited encounters with novel experiences are frequent. It is good to know that the work of this gallant servant of Jesus is now carried forward by his son.—L. M. N.

New England in the Life of the World, by Howard A. Bridgman. Pilgrim Press, Boston. Illustrated, 395 pages. $4.

A timely volume, considering the attention that has been given for a twelve-month to the Pilgrim Fathers of 300 years ago.

Dr. Bridgman's purpose is to show how their descendants have kept up the pilgrimage, going westward all the way from New York state to the Pacific, and further still to the islands of the sea and to Asia, bringing with them the high ideals and civilizing and religious institutions for which the Pilgrim Fathers at their best are honored. Not Greece, nor Scotland, but Palestine alone furnishes, in Dr. Bridgman's judgment, a historic parallel to the type of power and usefulness represented by New England. Any person with a drop of New England blood in his veins must respond to the noble record.

The name and work of famous missionaries will be more familiar to the average reader than the exploits of men and women in secular lines whose

Religious Book Week, March 13-20. How long since you bought a religious book?

names are too numerous to mention here. Sixteen portraits of Marshall Field, Cyrus Northrop, Frederick Billings and their peers, together with charts showing migrations westward, add living interest to the fascinating story.

The dynamic behind all this enterprise, dominant among other possible motives, is stated to be an altruistic spirit that answers the urge to duty, to meet the call of need and furnish moral and spiritual leadership. That dynamic will continue to be a mighty power in the world so long as New Englanders keep open the channel between themselves and God.

Missionary.

China the Mysterious and Marvellous, by Victor Murdock. F. H. Revell Co., New York. Illustrated, 310 pages. $2.50 net.

These impressions of a journalist traveling in China are rather sketchy and superficial, but very interesting withal. He brings out vividly the dire poverty and the many superstitions of the Chinese. Dirt and graft are the two great enemies of China.

Despite all the turmoil in China this observer seems to think that the republic will survive. The account of the Chinese Congress is favorable, and Mr. Murdock being himself a Congressman ought to know. He speaks of Christianity as the greatest factor in making labor conditions in our country so immeasurably superior to labor conditions in Japan and China. This is his conclusion:

"The two foremost elements of the world are the doctrines of Jesus Christ and democracy. To me they are one and the same, making the leaven which must eventually leaven the whole lump, East as well as West."—W. L. H.

Chinese Heart Throbs, by Jennie V. Hughes. F. H. Revell Co., New York. Illustrated, 188 pages. $1.50 net.

A very interesting book of stories by Miss Hughes, principal of the Training School at Kiukiang, China. They are stories of the girls who have been trained in her school, and are full of the true missionary spirit. They are true stories of the marvels of the grace of God, bringing peace and victory to the young women of China. One turns from the reading of these narratives with a heart full of praise and thanksgiving for the redeeming grace which "maketh His ministers a flaming fire."

One cannot help feeling the immense advantage and need of educational work among the women, the neglected class of this land.

Miss Hughes makes these stories eminently readable by many touches of real literary grace. —J. H. C.

Dawn of a New Era in Syria (The), by Margaret McGilvary. F. H. Revell Co., New York. Illustrated, 302 pages. $2.50.

An account of happenings in Syria during the five years of the war, and the hopes and aspirations of this country for the new era. It is not the military side that is treated, but the human side of the drama.

Miss McGilvary was the secretary of the Beirut Chapter of the Red Cross as long as that organization was allowed to function by the Turkish government, and even after the activities of that organization were suppressed she continued to work for the relief of the people through other channels. Her information is first-hand, and largely of a personal nature.

While the book is not a history, strictly speaking, it contains valuable historical significance. Living in the midst of the Syrian people for years she is able to write of these people, of their sufferings, trials and aspirations with authority. Her knowledge also of the Turkish régime is illuminating and instructive. She interprets the aspirations of these people, and says: "We are watchers before the dawn in Syria, but we do not yet know whether our day is to be one of sunshine or storm."—J. H. C.

Jewels from the Orient, by Lucy Seaman Bainbridge. F. H. Revell Co., New York. Illustrated, 125 pages. $1 net.

Short stories gathered by Mrs. Bainbridge in a two years' trip in the Orient. They contain choice testimonies of converts to Christianity of their faith and experiences. Helpful towards nurturing a missionary atmosphere in the Sabbath school and young people's society. The stories are short and striking, and always full of interest and instruction.—J. H. C.

Medical Missions: The Twofold Task, by Walter R. Lambuth. Student Volunteer Movement for Foreign Missions, New York. Illustrated, 262 pages, $1.

A fascinating study of the importance of medical missions. The author's own experience as a missionary doctor in China and Japan, and his larger opportunities for observation as a secretary of his church's mission board, enable him to speak with authority.

The preacher will find many illustrations and suggestions for his sermons in this book, the college student and the medical student will find the needs of the non-Christian world portrayed in a way that challenges their service, and every follower of Christ will be brought closer to Him by a study of this volume. Again and again these great-hearted missionary physicians have broken a road for the entrance of the gospel. Moliza, the African princess, said after being healed: "I want to learn about a religion which teaches its followers to be as kind as that." While the preaching of Christ must always be primary in mission work, the work of the medical missionary proves that His followers practise the love that they tell about. It is men like Dr. Cochran of Persia and Dr. Pennell of India, who have made the healing of the body the way of approach to the healing of the soul, who have been most successful and most loved. The author points out that fellowship with Christ is the most important factor in the success of medical missions.

The book shows that the undeveloped possibilities of medical missions are immense. One cannot help wishing that a tithe of the money wasted in war and in preparation for war were only spent in giving modern medicine and sanitation to the non-Christian world. Even in India, where the British government does much, Dr. Wanless estimates that in the country villages 98 out of 100 die unattended in their last illness by an educated physician. While in this country we have one qualified doctor for every 625 people, in China there is one medical missionary for every 645,000. Even those medical missionaries now on the field have to struggle with inadequate equipment.

Would that every American student might have the spirit of Livingstone, who in 1872, near the close of his career in Africa, wrote in his journal:

"19th March. Birthday. My Jesus, my King, my Life, my All, I again dedicate my whole self to Thee! Accept me, and grant, O gracious Father, that ere this year is gone I may finish my task! In Jesus' name I ask it. Amen. So let it be! David Livingstone."—W. L. H.

Moslem Seeker After God (A), by Samuel M. Zwemer. F. H. Revell Co., New York. Illustrated. 302 pages. $2.25 net.

A scholarly study of one of the greatest of Mohammedan teachers, written in such clear and interesting fashion that every student of religion and philosophy can enjoy it.

Dr. Zwemer endeavors to show Islam at its best in the life and teaching of Al-Ghazali, the mystic and theologian of the eleventh century. If there is any escape for the Moslem from the barrenness and rigidity of his religion it is through the mysticism that Al-Ghazali teaches. One of the great problems before the Christian church today is to win the 200,000,000 Moslems in the world to Christ. A sympathetic understanding of the highest and holiest desires of their best men will help us to show them that Christ came to fulfill those desires.

In mature life, when he was a great teacher in Bagdad, Al-Ghazali became engulfed in skepticism. So finally he gave up his dignity as a teacher, and his wealth, and left Bagdad to go to Syria, where he spent his time in meditation and devout exercises in order to find God. Some of his writings about the union of the soul with God are almost as fine as "The Imitation of Christ." "And if you only knew Him as you ought to know Him, you would take Him as a companion and forsake all men for His sake. But as you are unable to do this at all times, I warn you that you set aside a certain time by night and by day for communion with your Creator, that you may delight yourself in Him and that He may deliver you from evil."

But when we read that the teaching of Al-Ghazali on divorce and slavery is so vile that much of it is untranslatable, and that in his book on ethics there is nothing on truth, heart purity, moral courage or the nobility of chivalry, we realize how much the best that Islam offers falls short of the fulness of Christ. With all the depth of his religious experience Al-Ghazali was very superstitious, and his magic square has become the sacred amulet of the Near East today. God grant that those Moslems who seek God through the path of mysticism today may find the life hid with Christ in God!—W. L. H.

West and East, by Edward Caldwell Moore. Charles Scribner's Sons, New York. 421 pages. $4.

A solid, thoughtful book. It represents a wide knowledge of foreign missions and of modern history. It is no hasty review, and scissors and paste have not entered into its making.

Dr. Moore has done a good piece of broad survey and of penetrating thinking. It represents the author's outlook and judgment, of course, and any other student in the same field would have his own view and assumption, and would undoubtedly alter many of Dr. Moore's generalizations. But it is immensely stimulating to read a book whose author, so well informed and so competent, moves forward so assuredly, and with such a wide and enlarging sweep, and with such settled confidence in the truth of God and the ultimate triumph of His kingdom.—R. E. S.

Reconstruction Problems.

Church and Industrial Reconstruction (The), by The Committee on the War and the Religious Outlook. Association Press, New York. 296 pages. $2.

The third in a series of reports issued under the authority of the Committee on the War and the Religious Outlook, a committee embracing leading men and women who are experts in the subject investigated. Not everybody will agree with the Scriptural background assumed in the report, but the student of our present industrial order will find careful analysis and constructive suggestions all along the way.

Cross and the Reconstruction of the World (The), by J. R. Saunders. F. H. Revell Co., New York. 241 pages. $1.50 net.

"If the cross of Christ is to meet the world's needs, every believer must give first place to the cross in his own life," says the writer. The cross is here used in its broad meaning, and refers to the life and self-giving of Christ in its widest relationship.

"The Cross: Its Practical Meaning and Application" presents a splendid study of the work of the atonement. The study of "The Cross and the Missionary" is of specially fine flavor. Only as the missionary shows by his life the gentleness, tenderness, sympathy and self-denial of his Lord will he win the heathen as no eloquence or efficiency, however notable, ever can. The church at home loyal to the crucified Saviour makes possible the home basis. Not a sense of duty, nor even a desire to save souls, but a desire to please their Lord who redeemed them, sends missionaries to non-Christian lands, and a love of Christ is the power of their message. The message the missionary brings is faultless. But does the daily life of the missionary accord with his message? It must, in the face of the most nagging provocations, or he will not win the victory for his Lord. The cross not only assures of final victory, but holds the missionary to his work in the Lord's way.

The truth of this position is verified in the history of the missionary enterprize. The Jews tried to plant missions among the heathen, and failed because they rejected the cross of Christ. The Nestorians and Roman Catholics failed in China and India for similar reasons. Modern missions, Protestant or apostolic, must be imbued with the spirit of the cross or fail utterly in their work. Missionary doctors and educators need warning, lest, successful along material lines, they fail to put the cross first, and become powerless as spiritual leaders.

Dr. Saunders shows that as believers were true to the spirit of the cross in their life and message in the early Christian era, during the Reformation, in the great revival of the modern missionary enterprize, and even up to the present world situation, they did the Father's work in meeting the world's needs.—T. C.

New Mind for the New Age (A), by Henry Churchill King. F. H. Revell Co., New York. 192 pages. $1.50.

The evidence and perils and values of the new age that the war begot are stated in the usual way. A new mind is needed to meet the challenge that is given along political and social, educational, moral and religious lines. The discussion inevitably flows together and naturally culminates in the latter, especially in "the inescapable Christ," with nothing less than a definitely Christian world-civilization as the goal.

Question: Is not something more needed than a new "mind"?

Reconstruction Programs, by Estella T. Weeks. Womans Press, New York. 95 pages. 25 cents.

There has been a great deal of talk about re-

Religious Book Week, March 13-20. A book makes a good Easter present.

construction since the war, but most people have only a vague idea concerning the whole matter. In the pamphlet issued under the auspices of the Industrial Committee of the Y. W. C. A. there is to be found definite information on the industrial side concerning the better conditions which all good men hope for. Here we have tabulated, with brief comment, the utterances which have been put forth by church bodies, labor and business organizations on the life and work of working people, on collective bargaining, on industrial democracy, and on international labor problems. One is impressed by the fact of increasing recognition of the rights of human beings, and that opinions on the various points are not so far apart as one would naturally expect.—E. C. L.

Reconstructing the Church, by William Allen Harper. F. H. Revell Co., New York. 188 pages. $1.25 net.

An enthusiastic, earnest, well meant discussion of themes that are by no means so new, either in their actuality or the interest in them, as the author seems to think, by one of the rather voluble and perhaps numerous company that regards the world as having experienced a cataclysmic change, radical and permanent, either in August 1914 or November 1918.

It is, however, sound-hearted, which cannot be truthfully said of every such discussion. Therefore even its somewhat inconsequential logic and occasional infelicities of diction may be quite freely forgiven.—W. O. S.

Theology of the Epistles (The), by H. A. A. Kennedy. Chas. Scribner's Sons, New York. 267 pages. $1.35.

The dominant philosophy of the age has profoundly affected religious thought. Ruling out or minimizing direct divine intervention, it is favorable to an inspiration made up of religious genius exceptionally developed under favoring circumstances. This general attitude of mind is back of Prof. Kennedy's valuable work. He follows the genetic method, and holds that the theology of the epistles is the transcript of a living Christian experience. Its background is the faith of the primitive Christian community. The religious thought of Paul is the starting-point of the investigation. Following the methods corollary to the fundamentals just noted, the pastoral epistles, together with James, Jude and Second Peter are held to be non-genuine, and the coloring of Hellenistic thought and literature is seen on every hand.

Prof. Kennedy's work, as a whole, is most able, scholarly and informing. The fundamental positions of Paul (in the epistles acknowledged) are set forth with rare insight and clarity, although one regrets the bold and unjustified attack on the doctrine of divine sovereignty, which one would scarcely have expected from a theologian conversant with the necessary omniscience of God. His analysis of the Epistle to the Hebrews is nothing short of masterly, while his remarks on the heretical movements of the early church period are both sensible and instructive.

To the reviewer, the present-day stressing of Hellenism, as in this work, is rather overdone.

A very few statements of fact may be questioned. The "divine nature" of 2 Peter 1. 4 is taken to refer to metaphysical deity, but Romans 1. 26 shows that it may indicate no more than bent of being, hence here merely "holiness." Or again, the author holds that the etymology of "Melchizedek" given in Hebrews is inaccurate, and that the name probably means, "My king is Sidiq" (a Phoenician deity). He forgets that in composition the strict grammatical rules of the construct are sometimes disregarded. Even the most adventurous modern Hebraist would scarcely undertake to translate the name Ammishaddai as "My people is almighty," instead of the received "Servant of the Almighty."

Religious Book Week, March 13-20. Buy and circulate religious books.

BOOKS RECEIVED.

Books not commented upon are reserved for fuller review.

Adventuring with Sister Abigail, by Grace K. Swanger. Sunday School Times Co., Philadelphia. 48 pages. 60 cents.

Five delightful stories of God's dealings with one who was taught to pray, and to note the answers, by George Müller. Tastily printed and bound.

Bringing Back the King, by Philip Mauro. F. H. Revell Co., New York. 144 pages. $1.

Call to Unity (The), by William T. Manning. Macmillan Co., New York. 162 pages. $2.

Dr. Manning regards unity as the greatest question before the Christian world. This book gives lectures on the call to unity, the outlook a year ago, the approach to unity, and the call to the Anglican Communion, which, he asserts, combines in itself the Catholic and Protestant ideas, and so can act as a unifying agent. An appendix gives the Lambeth Quadrilateral and seven other declarations for unity.

"Charlie" Alexander: A Study in Personality, by Philip I. Roberts. F. H. Revell Co., New York. Frontispiece, 95 pages. $1.

Christian Inscriptions in Ancient Rome: Their Message for Today, by H. E. Fox. Morgan & Scott, Ltd., London. Illustrated, 72 pages. 5/— net.

Divine Life (The), by Albert L. Gridley. The Courier Press, Bath, N. Y. 130 pages. $1.

How man can receive the divine life lost by Adam, and grow therein, and reach highest achievement as a member of the church, the body of Christ.

Everyday Talks with Everyday Women, by Muriel Clark. Morgan & Scott, Ltd., London. 136 pages. 3/— net.

Twenty-five uncommonly good chapters on subjects like friendship, nerves, emotion, taste, sympathy. Everything is well said, and there is no padding. One's interest is arrested wherever the book is opened. Heartily commended in the preface by Rev. J. Stuart Holden.

God's Messages in Nature, by W. S. Herbert Wylie. Morgan & Scott, Ltd., London. 179 pages. 5/— net.

Great Awakening in the Middle Colonies (The), by Charles Hartshorn Maxson. University of Chicago Press, Chicago. 158 pages. $1.25 net.

Heralds of the King (The), by Alice Dana Adams. The Gorham Press, Boston. Illustrated, 197 pages. $1.

Immigration and the Future, by Frances Kellor. George H. Doran Co., New York. 276 pages.

Meaning of Service (The), by Harry Emerson Fosdick. Association Press, New York. 225 pages. $1.25.

New Jerusalem (The), by G. K. Chesterton. George H. Doran Co., New York. 307 pages. $3 net.

Our Liberty in Christ: A Study in Galatians, by Philip Mauro. F. H. Revell Co., New York. 206 pages. $1.

Psychology of Adolescence (The), by Frederick Tracy. Macmillan Co., New York. 243 pages. $3.

Star in the East (A), by Edward Norman Harris. F. H. Revell Co., New York. Illustrated, 223 pages. $1.75.

ALSO RECEIVED.

Presbyterian Christian Endeavor Manual, 1921. Presbyterian Board of Publication, Philadelphia. 112 pages. 25 cents.

Two pages devoted to each topic, giving Bible hints, suggestive thoughts and illustrations. Vest pocket size.

Presbyterian Handbook, 1921. Presbyterian Board of Publication, Philadelphia. 128 pages. 10 cents.

Official information as to the Presbyterian boards and seminaries and colleges, etc., and also as to interdenominational organizations; lists of the International Sunday school lessons, prayer and Christian Endeavor meeting topics.

The American Home, by Minnie K. L. Karnell. Westminster Press, Philadelphia. 16 pages. 20 cents.

A pageant, displaying early Christian homes in America, enemies of the modern Christian home, and spirits of light triumphant over enemies. The speeches are short. Full instructions as to scene settings and costumes are given.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

The Presence of God.

There is one thing we must not overlook which is almost essential to a life of blessedness: it is the being frequently alone with God. We can have Him with us in life's activities in any full degree only when we give ourselves suitable pause in which to think of God, to commune with Him, and to let Him come in and fill our souls. The time need not be long, but it should be habitual; preferably in the early part of the day, when our minds are fresh and our hearts unburdened.

Every one of us needs this intercourse with God, and when we get it the effect is as when one looks at the sun. You gaze a moment at the sun, and then look about you on the earth, and everywhere you see the sun. Up the street, in yonder doorway, among the hurrying people, you seem to have brought the sun down by your look, and now you see it all about you. This same thing is what happens too, disciple of Christ, when you recognize the religious value of a quiet hour, and give yourself pause to look into the face of God. By so doing you bring Him down into your immediate surroundings. In the midst of the thronging people who press upon your daily life, when you enter the doorway of your office, store or shop, or when duties pursue you in the home, everywhere you see God, are conscious of His presence, and walk with His light irradiating the whole horizon of your activities.—G. B. F. Hallock.

EDITOR'S CORRESPONDENCE.

The Deterioration of Movies.

Exception to a recent paragraph regarding the deterioration of moving pictures and the futility of the National Board of Review of Motion Pictures in New York has been taken by Rev. Orrin G. Cocks, secretary of this board. From literature he incloses we gather that the National Board is a social volunteer organization, working in coöperation with the motion picture industry in behalf of the public for the production of wholesome photoplays. There are one hundred twenty-five members of the original review committee, which is divided into sub-committees examining weekly, or at special times, the product of the manufacturing and distributing organizations. There is also a general committee of thirty-three, which acts as a final court of appeal, and is also the group dictating all policies, expenditures and relationships of the board.

The board is opposed to censorship of films, and favors constructive rather than destructive methods of regulation.

In this letter Mr. Cocks says: "Allow me to say that no producer has ever offered money to any member of the National Board, or any member of its staff, to influence its judgments. We compel every producer to pay a flat sum for the review of every reel of pictures. This applies impartially to every individual. They do not offer us money or support us. The same

method of charges exists with the National Board as is characteristic of the review of pictures by the state boards.

"We believe that fair-minded people will judge the National Board by its membership, its methods of work, and its results. We are willing to stand squarely on the results which have been obtained during the past eleven years. We know, even if other people do not, that we have been the one stabilizing constructive force in this form of commercial entertainment.

"Your paragraph gives no credit for what we have done, but criticizes us for what we have not done. You will agree that even the church has had to be patient in its work with the sins of society, and that reforms which touch basic human problems are not accomplished overnight, and certainly not by wanton attack.

"We recognize that there are decided differences of opinion about the standards of ethics which shall govern motion pictures for the playgoing public in the United States. The whole subject is controversial, and we are willing to stand in the center of the controversy. This is an entirely different matter, however, from an attack on the integrity of individuals serving on the National Board and upon the board as an organization. It is the only group which has steadfastly worked day by day on this subject in the spirit of social service. It is fair to assume that it is more conversant with the problems involved than those who pause a while to criticize."

It is the same old situation that confronts the Christian world in other doubtful matters of conduct or habit. Some Christians condemn moving pictures absolutely, and instance their evil features by way of argument. Other good Christians would eliminate the evil and promote the useful and entertaining features of the industry. It is for every individual to take his stand according to his conscience, enlightened by God's Word fairly and intelligently applied to the facts.

A Missionary at Northfield.

It was our privilege to be in Northfield in the summer of 1919, and to enjoy the conferences one after another, taking in to the full the one in August. To me it was a wonderful experience, my first season at Northfield, but I hope not my last. It was the one bright spot in a somewhat disappointing furlough, and the one satisfying experience of our fifteen months' stay in the homeland. America had certainly changed in the seven years we were away, and one cannot realize the effect of the changes until after a long absence one is suddenly back in the old scenes once more. Had it not been for Northfield and those wonderful meetings I would have gone away from America feeling that spiritual life and fervor were dead and buried under the wave of worldliness and luxury and pleasure-seeking that one saw everywhere. Then we met such fine people too, and made genuine friends, with whom we have kept in touch ever since. Oh, it is good to be in Northfield!

I only wish our own and other mission boards would establish cottages there for the use of their missionaries on furlough. Every one of us could go back to our work better equipped with the memory of a summer at Northfield to enrich our experience.

We are now in a lonely station in Upper Burma, at the foot of the Kachin hills. We seldom see our fellow workers in other parts of Burma, and the English official class in this station do not recognize us as social possibilities, so our isolation is fairly complete. So much the better, for there are fewer distractions to keep us away from our work! At present we are still in the preparatory stage, studying the language, as we have come to a new field and a very different people. We enjoy being here, and think our people are splendid. The power of the gospel has already worked miracles of transformation here. We have seen how some of these densely ignorant, degraded devil-worshipers have turned into veritable apostles, men and women whose untiring services for their own race have won them recognition from the government. And we hope in our day to see this multiplied, and many untouched villages reached by the gospel message.

We are getting regularly the Record of Christian Work, and could not do without it. We shall be especially interested in the conference reports of this year.—Mrs. H. W. Smith, American Baptist Kachin Mission, Burma.

Some friend has been sending me a copy of the Record of Christian Work from time to time during the years I have been a missionary in India. I have greatly enjoyed reading the paper, and have been much helped by it. I have found it a great help to one's spiritual growth, and have also realized great assistance from it in preparing helpful addresses in my work as a minister of the gospel. As a matter of fact, few papers have come to me that have brought the all-round help which the Record has brought.—Rev. F. C. Aldrich, superintendent Meerut District, M. E. Church Mission, India.

THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

MARCH, 1921.

TUESDAY, 1st. *Great is thy faith: be it unto thee even as thou wilt. Matthew 15. 28.*

In spite of seeming discouragements we are never to grow faint in praying. An honest, persevering faith, a faith that works for the very object that it is praying for, a faith that holds on in spite of rebuffs is the faith that conquers.—T. L. Cuyler.

WEDNESDAY, 2nd. *Christ . . . . who also maketh intercession for us. Romans 8. 34.*

Infinite Wisdom and infinite Love,
Praying for me to the Father above,
Asking for me what Thou knowest is best,—
Surely my heart in this knowledge can rest.
Teach me to pray, that Thy will, so begun,
May in my life and my spirit be done.
Here is my confidence, here can I rest:
Thou alone knowest and askest the best.
—Annie Johnson Flint.

THURSDAY, 3rd. *If I regard iniquity in my heart, the Lord will not hear me. Psalm 66. 18.*

Look deep down in your heart. Are you clinging to sin, one sin, a little sin, even the smallest sin? Are you unwilling to surrender it? Then cease your praying, for the Almighty will not hear you.—Len G. Broughton.

FRIDAY, 4th. *The Lord is far from the wicked, but He heareth the prayer of the righteous. Proverbs 15. 29.*

It is "the supplication of a righteous man" which "availeth much in its working."—John R. Mott.

SATURDAY, 5th. *That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work. Colossians 1. 10.*

Religion relates to life, and the essence of religion is to be good and do good.—Selected.

SUNDAY, 6th. *Christ also suffered for us, leaving us an example, that ye should follow His steps. 1 Peter 2. 21.*

How easily and contentedly we speak of Jesus Christ as our example! Do we realize what it means? If we did, it would revolutionize our life. Do we know our Bible as He did? Do we pray as He did? How thoughtful He was of others, how patient toward dullness, how quiet under insult! Do we stoop to serve? Can anyone say of us, as was said of Him, that we go about doing good? "Christlike" is a word often on our lips. Let us not speak it too lightly.—Maltbie D. Babcock.

MONDAY, 7th. *Blessed are the peacemakers: for they shall be called the children of God. Matthew 5. 9.*

Everyone who follows Christ is by profession a peacemaker.—Bishop Brent.

TUESDAY, 8th. *Create in me a clean heart, O God, and renew a right spirit within me. Psalm 51. 10.*

Not once, twice or thrice, but daily and hourly we need a renewing of the Spirit, and just as often as we bring our empty vessels to the wells of salvation shall we be refilled, and go on our way rejoicing.—J. Stuart Holden.

WEDNESDAY, 9th. *Laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. Colossians 4. 12.*

To be where He would have us to be, to be saying what He has sent us to say, to be running the errands of the Master, to be sitting still in the darkness into which He led us, to be waiting in the wilderness because He wills it, and to rest: that is to have power in prayer.—G. Campbell Morgan.

THURSDAY, 10th. *They that wait upon the Lord . . . . shall walk, and not faint. Isaiah 40. 31.*

To be able to walk among little things, and not faint; to be a great gentleman in small and slow affairs; to wear your crown on other than state occasions; to be a big personality in a little room; to reveal spiritual resources when all things seem to lapse into drudgery: I say that is the supreme triumph, and I have seen the gray road thus beautified as with the radiance of the unveiled presence of the Lord.—J. H. Jowett.

FRIDAY, 11th. *Day by day. Luke 11. 3.*

The dailiness of life is a great thing to learn. Day by day we receive our bread. Day by day let us give account of ourselves to God. Day by day let us finish the work that is given to us to do. Let each day be a world in itself, and let us not close the book until we can write at the bottom of the page, "It is finished!"—A. B. Simpson.

SATURDAY, 12th. *He maketh me to lie down in green pastures, ... beside still waters. Psalm 23. 2.*

Prayer is the soul's pasture and the soul's dew. He who prays much is as a tree planted by the rivers of water, whose leaf shall not wither.—W. J. Dawson.

SUNDAY, 13th. *Ye are my witnesses, saith the Lord. Isaiah 43. 10.*

Every hope and thought and act and practice of mine is a judgment for or against Jesus Christ. In the silences of our lives we are living against Him or for Him. At the last we shall be judged in proportion as everything we did was a service of, or an affront to, the Christ whom we served in the silences of our lives.—Robert E. Speer.

MONDAY, 14th. *Having done all, to stand. Ephesians 6. 13.*

The ability to stand is the crowning achievement of the soldier. "Having fully wrought all, stand."—Henry G. Weston.

TUESDAY, 15th. *Unto Thee lift I up mine eyes, O Thou that dwellest in the heavens. Psalm 123. 1.*

Satan may build a hedge about us, and fence us in, and hinder our movements, but he cannot roof us in, and prevent our looking up.—J. Hudson Taylor.

WEDNESDAY, 16th. *As thy days, so shall thy strength be. Deuteronomy 33. 25.*

The Lord never puts upon His people more than they are able to bear. He encourages them by His promises, He assures them of His presence and power, and in response to all these encouragements His people yield trustful obedience, and find that His grace is sufficient.—W. H. Griffith Thomas.

THURSDAY, 17th. *Keep thy heart with all diligence. Proverbs 4. 23.*

If we remove the snow on the hillside in the late winter we shall find sweet flowers growing there beneath the cold drifts, unhurt by the storm and by the snowy blankets that have covered them. So should we keep our hearts tender and sensitive beneath life's fiercest winter blasts, and through the longest years of suffering, and even of injustice and wrong treatment. That is true, victorious living.—J. R. Miller.

FRIDAY, 18th. *Sow to yourselves in righteousness, reap in mercy. Hosea 10, 12.*

He that taketh up the burden of the fainting
Lighteneth his own load.
The Almighty will put His arms underneath him;
He shall lean upon the Lord.
Blessed is the way of the helpers,
The companions of the Christ.

—Henry van Dyke.

SATURDAY, 19th. *Christ in you, the hope of glory. Colossians 1. 27.*

For you and for me there is an open door of possibility. The glory of life to a Christian is to become Christlike. I may not only have Christ for me; I may have "Christ in me, the hope of glory."—John Gardner.

SUNDAY, 20th. *That ye may be filled unto [literally 'into'] all the fulness of God. Ephesians 3. 19 (R. V.).*

He who in utter self-abandonment throws himself on God, desiring to have no purpose but the divine will, and by faith claims that the Holy Spirit shall abide in him, finds this strange reciprocity of indwelling to become an experimental fact. He discovers that he is abiding in the Spirit, and the Spirit in him.—J. East Harrison.

MONDAY, 21st. *Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. . . . . Ye ought to say, if the Lord will, we shall live, and do this, or that. James 4. 13-15.*

In other words, we ought to spend each day as in the light of eternity, knowing that our time on earth is short, and that our opportunities are limited.—J. Ross Stevenson.

TUESDAY, 22nd. *Who then is willing to consecrate his service this day unto the Lord? 1 Chronicles 29. 5.*

There isn't a day passes, that we may not do something for the Master, if we will. Begin now! Do something for Him! Bring forth a little fruit at least! Ask God to help you bring forth some fruit today!—D. L. Moody.

WEDNESDAY, 23rd. *The Lord our God will we serve, and His voice will we obey. Joshua 24. 24.*

The simplest surrender to Christ is large enough and strong enough as a basis on which God may construct a renown that will outshine the stars.—H. C. Mabie.

THURSDAY, 24th. *Because I have said these things unto you, sorrow hath filled your heart. John 16. 6.*

Evidently the words of our Lord when He spoke about His death fretted and irritated His disciples, but if they had listened they had never played the cowardly part that they did when death came. Is the word of Christ to you today an unwelcome word, a word that demands something that will make your heart bleed to surrender? Believe this: it is a word of love, a word of One whose heart bled for you. And it is the word of life. Pray for grace to hear it and do it.—Charles Brown.

FRIDAY, 25th. *Christ . . . . hath once suffered for sins, the just for the unjust, that He might bring us to God. 1 Peter 3. 18.*

I do not understand the atonement, but I understand this, that on the cross Jesus Christ, the God-man, the rally-center of the race, the head of the new creation, answered to God for us all. That is enough. All that that answer meant it will take eter-

nity to learn. Your mind would have to be of the measure of God Himself to be able to take in the full meaning of that act of amazing grace when God canceled the debt of the race and ushered in the morning of the new day.—James A. Francis.

SATURDAY, 26th. *He died . . . . that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again. 2 Corinthians 5. 15.*

The cross of Christ is God's offer of a fresh start in life.—John Douglas Adam.

SUNDAY, 27th. *The Lamb that was slain . . . . liveth for ever and ever. Revelation 5. 12, 14.*

With wings of the light, o'er the land, o'er the wave,
Go tell the glad tidings, He liveth to save;
Till, sweeter and louder, the earth takes the strain,
And millions of voices sing forth the refrain!

—D. W. Whittle.

MONDAY, 28th. *Our Saviour Jesus Christ . . . . hath abolished death, and . . . . brought life and immortality to light through the gospel. 2 Timothy 1. 10.*

In the risen Lord we find the solid basis for the splendid hope of a blissful immortality, and anticipating that future our joy is full. Paradoxical as it may seem, pure and eternal sunshine dawns only in the shadow of His cross.—W. L. Watkinson.

TUESDAY, 29th. *He is thy Lord, and worship thou Him. Psalm 45. 11.*

We spend a great deal of time in making clear and clean the approaches to the temple. A great many of us never get any farther than the vestibule door. We spend so much time in this way that we do not have time to go inside and worship.—Francis L. Patton.

WEDNESDAY, 30th. *Jesus said, Take ye away the stone. John 11. 39.*

What was a stone to Jesus? Could He not speak it aside? Certainly,—but they could take it away. He could give life, and His life-giving power waited on their stone-moving power. God's power comes into play where man's power can do nothing more. The place of action is the meeting place of our having done all we can and His power coming to join us.—S. D. Gordon.

THURSDAY, 31st. *Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Ephesians 4. 32.*

Oh, what a simple life it is to fill up each day with happy, useful toil; to be kind; to have sympathy; to open our hearts day by day to the love of God as revealed to us in Christ, and walk in sweet fellowship with Him as friend with friend, and then to love others with this same love!—Edward Judson.

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I wish to write and thank you for the RECORD OF CHRISTIAN WORK, which has been sent to us here for some time. The more I have read it the more I have enjoyed it, and now I suppose hardly an issue reaches us which I do not read from beginning to end, and find much help in its pages. I am a stranger to Northfield, and indeed to America as a whole, but through our hospital here, which was built in memory of William Borden, we have many and increasing links with America.

Our hospital ministers to Chinese and Tibetans. Sometimes patients come eight, ten, or thirteen days' journeys to reach us. The work goes on with increasing blessing, and we are encouraged by present results, and look for a great ingathering soon.—Yours in the service of the Coming One, George S. King, China Inland Mission Hospital, Kansuh, China.

A Help to a Young Preacher.

Last week we had the annual General Conference in this city, and Bishop William Oldham presided over it. Bishop Oldham was very inspiring to all the workers, and I can tell you that we have great plans for the future. We pray the Lord that we may be able to carry them out.

Bishop Oldham told me to write you so you may send me a subscription number of the journal published at Northfield. He thought that your journal would help me very much in my preaching. I need all the help I can get on this line, for I am just starting to preach the gospel to my own people.—Moisés Merubia, Bolivia, S. A.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

THE GOSPEL OF THE KINGDOM.

March 6. Jesus among His Friends.

Matthew 26. 1-13.

Our Lord has now come to the end of His teaching ministry (verse 1). Three years or more have elapsed since He emerged from the privacy of Nazareth. What wonderful teachings have fallen from His lips! What new revelations of truth! What practical applications of truth in personal and social life!

How poor this world would be if these teachings had never been uttered! The sublimest teachings of the best of men apart from Lord Jesus and His influence live for only a brief day. His sayings, on the contrary, are as fresh and vital today as when they found utterance, and they are having an ever-increasing beneficent ministry all over the world.

1. A tragedy of hate (2-5).

But our Lord does not forget the tragedy He is approaching, and once again He warns His disciples, emphasizing the fact of betrayal, or being delivered up. Did they catch that word, "betrayed"? Apparently not. At least a little later they shrank from the suspicion (26. 21, 22).

That our Lord foreknew His doom does not relieve His murderers of responsibility. Here we see them hatching their infernal plot; their method, subtlety; their aim, His death; punctilious not to break any of their man-made religious rules, but not hesitating to smash God's commandment, "Thou shalt not kill."

2. A gift of love (6-13).

Forget the hateful tragedy of the previous verses in the tenderness and honor that shine through these.

Picture the home at Bethany, whither our Lord retired each night during that last week,—according to John this supper was six days before the Passover. Read John's account in 12. 1-9. Writing long after the people were dead, probably, he no longer fears to give the names of some who were present: Martha, Lazarus after his reanimation, and Mary who anointed Lord Jesus.

It was an act of personal devotion to Christ. The money value of the ointment was great, but the love and sacrifice it represented were worth infinitely more.

Judas Iscariot, voicing the opinion of all the disciples perhaps, spoke up, protesting against such "waste." Waste? Does love ever stop to haggle over the usefulness of its gifts? No other gift in the history of

the world yielded such returns as this. We do not read that our Lord was favored with many gifts. He took this as a beautiful personal gift to Himself: is that ever waste, even though it seems to have no practical utility?

Their critical attitude brought our Lord to Mary's defence and commendation. Their interest in the poor was a miserable excuse. Mary's act was prophetic,—whether she knew it or not the record does not reveal,—whether she alone of all the friends and followers of Christ had intuition or actually believed His warnings of His impending death, or not, we are not told. But He read into the act a solemn and affecting meaning. His thoughts were far away from the supper all the time. Mary had sensed and seized an opportunity which has been given only the once.

And what a universal and lasting testimony she received! Our Lord knew His gospel would be preached in the whole world, and with it this story of uncalculating love should be told. What other act has ever received such unique praise?

3. Personal.

Think how this evidence of personal love and gratitude must have brought balm to the heart of Christ at this trying time! It is not in our power to do just what Mary did, yet personal devotion to our Lord is the heart and essence of the Christian religion. Why do we hold back the free play of our impulses and emotions? Though we cannot now shower our gifts upon Him personally we can show love and generosity to needy souls in His name and for His sake.

Never mind how the Judases talk, if He approves!

Whatever we do for Christ is immortal. He can take our humblest actions, and read into them meanings unknown to us but not unknown to His own love and knowledge.

March 13. The Lord's Supper.

Matthew 26. 20-30.

The first thing in preparing for the Passover was to secure a room in the city where the meal might be served. A suitable room was found in the house of one of our Lord's disciples (17-19). Other preparations would include supplies of bread, bitter herbs and wine, and the passover lamb. This would be slain at the Temple, its blood sprinkled on the altar by the priests, and the carcase then brought to the house and roasted whole. The observance of the feast was intended to follow in principle the directions given by God for the observance of the first Passover in Egypt,—read Exodus 12. 1-20.

1. The Passover meal (20-25).

The hour would be about 6 p.m. What feelings must have surged in our Lord's heart! It was to be His last meal with His disciples. From this table one goes forth to betray Him, and within a few hours all the others will forsake Him.

But further, it was the fulfilment of a 1500-year-old type. Christ Himself was about to be sacrificed for us as our passover (1 Corinthians 5. 7). The ancient rite had served its purpose, and would now be abrogated. In fact, the whole Mosaic system, of which it was so vital a part, was now about to be fulfilled and done away with in our Lord's death. That first Passover spoke of divine judgment announced and salvation provided. What the death of the lamb, and the sprinkling of its blood, and the eating of its flesh meant to Israel in Egypt, our Lord's death and shedding of blood and the taking Him by faith are now to sinners everywhere.

2. The Lord's Supper (26-29).

Our Lord's authority is seen in His institution of a new rite, after the company had eaten the passover as obedient Jews. Taking the bread and the wine on the table before Him as the constituent elements He tells what they shall symbolize,—the bread His body, the wine His blood of the new covenant, shed for the remission of sins. These are to be eaten and drunk. Simple elements, that perish in the using, but everywhere available, and clothed with solemn symbolism!

3. The Christian ordinance.

Matthew's account of the supper is brief, and even the accounts in the other Gospels do not tell its full significance to the believer. For this we must turn to the special revelation given Paul, as recorded in 1 Corinthians 11. 23-26. There we learn that the supper was to be a memorial and testimony of what our Lord evidently considered central in His work,—His death.

But it is more than a commemoration: it has spiritual benefits and blessings. It is a means of spiritual feeding on Him by faith, of closer fellowship with Him and with fellow Christians.

There was nothing mysterious or mystical in the bread and the wine that first supper long ago. There is nothing mystical in the bread and wine used today.

Like the Passover, the Lord's Supper will pass away. It is to be observed only during His absence, stretching from Calvary to His coming again.

March 20. Jesus on the Cross.

Matthew 27. 33-50.

It is out of the question to do justice in a brief lesson to these most solemn hours, which were the world's judgment and salvation. The scholars know the outlines of the whole story of Calvary. The verses in today's portion tell more about what happened around the cross than about the Suf-

ferer Himself. Read the verses until the facts and their meaning sink into your soul.

1. Crucifixion (33-38).

Our Lord refused the stupefying drink that would dull His senses and destroy His voluntary submission to crucifixion. Everything throughout these terrible experiences shows His courage and resolution to face the worst without flinching.

The last thing the soldiers would have imagined was that they were fulfilling prophecy and so witnessing to the Messiahship of their victim.

The superscription may have been written in irony by Pilate, or to taunt the Jews, but it was absolutely true. Jesus of Nazareth is king of the Jews, and will one day reign as such in Jerusalem.

Crucifixion was a shameful death. Its shame was increased in our Lord's case by His being associated with the thieves.

2. Scoffing (39-44).

The heartless and hateful railing and mocking to which our Lord was subjected witnessed to popular opinions regarding Him, and embodied mighty truths. "He saved others" (42), therefore He could not and would not save Himself. He was the Son of God (40), therefore He would not come down from the cross, which has become the token of His Father's saving love. "He trusted in God" (43), therefore He went forward in the determinate counsel and foreknowledge of God without faltering in filial trust.

This voluntary submission is the heart and essence of the tragedy from the divine side.

3. Death (45-50).

The mocking and railing are silenced by a screen of darkness cast over the last three hours.

The silence is pierced by the heart-broken cry of blended trust and isolation. Physical suffering did not force the question "Why?" from His lips; it was the awful feeling that communion with God was broken. Sometimes an awakened sinner experiences an appalling sense of separation from God because of his sin. Never before had our Lord experienced such a thing.

At the ninth hour (3 p.m.), when the passover lamb is being sacrificed in the Temple yonder, our Lord gives up His earthly life. None of the Gospels says He "died." Rather, He dismissed His spirit, implying the exercise of His will, and so differing from ordinary death.

4. One meaning of the crucifixion.

There is one aspect of the crucifixion that we can believe, even if we cannot understand and explain it: the substitutionary aspect. Just as the paschal lamb died bearing symbolically the sins of Israel, so Lord Jesus died bearing your sins and mine.

Jesus of Nazareth was God. It was God bearing human sin and its penalty. It was the supreme expression of God's love for mankind, in finding a way of salvation whereby He might Himself be just and yet be the justifier of him that hath faith in Jesus.

Bearing shame and scoffing rude,
In my place condemned He stood,
Sealed my pardon with His blood,
Hallelujah! What a Saviour!

March 27. The Living Christ.

Matthew 28. Lesson portion, 28. 1-10, 16-20.

Matthew barely announces the death of Christ in a single verse, 27. 50. Neither he nor any of the other writers ventures to follow Him in His death,—in His journey to Paradise (Luke 23. 43), or in His descent into Hades (1 Peter 3. 18, 19), or in any event of that period when "this earth swung through space like a hearse carrying the dead body of the Son of God." Nor do they give any description of His rising from the dead.

Matthew confines his brief record to a double proof of the resurrection of our Lord; the plot whereby the chief priests sought to discredit this proof, acknowledging, however, in doing so that the grave was emptied; and lastly, a meeting of the risen Jesus with His disciples, perhaps five hundred of them (1 Corinthians 15. 6), in his home province of Galilee, up north. It is a record of observed facts, with no room for imagination or imposition.

1. Resurrection (1-10).

It was personal love and loyalty that brought the women to the tomb. Imagine their surprise to find it wide open, and an angel visitor at hand!

Heaven had followed our Lord's career. This angel knew the object of the women's visit. He knew that Jesus had been crucified. He knew He was no longer in the tomb. He knew what our Lord had said about rising again. Let sight help their faith! Let them satisfy themselves by gazing into the emptiness! All this, however, that they should hurry off with the glad news to the disciples, and with the promise of a meeting in Galilee.

The path of obedience was the path of fuller blessing, for on the way the statements of the angel were verified by first-hand contact with the risen Lord Himself. We are told what the angel looked like (3), but not a word is said about the appearance of our Lord. They knew Him apparently as of old. It was not a phantom whose feet they clasped in worship.

It all reads very simply and naturally, but it was a fearsome experience. For fear of the angel the guard became as dead men (4). The fear of the women was quieted by the angel (5), but they left with mingled

fear and joy (8). Again, our Lord had to dissipate their fear (10).

2. Ever-companionship (16-20).

The appearances recorded in the other Gospels were informal, unexpected, but this is a meeting at an appointed place.

Our Lord's words are familiar now, but think how they must have sounded when first spoken. Here is Jesus, who has just been done to death, and His followers disappointed and scattered, claiming omnipotence and omnipresence! And He is no longer limited to the lost sheep of the house of Israel, but embraces all nations in His vision! And His agents for propagating His message of salvation are to be these same disciples! And His supreme promise and inspiration is His abiding presence on earth clear down to the end of the age: this, and not a word of withdrawal from earth, as might have been feared!

Hasn't history justified His stupendous claims? That all nations have not been evangelized and built up in Christian character is our failure, not His.

3. Personal.

When the women met the risen Lord they worshiped (9). When the disciples met Him they worshiped (17). But some doubted! In which class are you?

There is need today of a restored conviction and confession of Christ's bodily resurrection. He really died, and was entombed. He rose again with a real though glorified body. We must accept the resurrection with all that it implies, or find ourselves in the ranks of His enemies.

Power was given to HIM. To benefit by it we must keep in touch with Him; or better, He must dwell in us, by faith.

How are we individually carrying out His great commission?

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

Thy Kingdom Come in My Church.

Matthew 6. 7-15. March 6.

A colored preacher, having concluded a powerful address on "Salvation is Free," announced that a collection would now be taken for the parson and family. Up jumped a brother back in the church, saying:

"Look a-yere, pahson, if salvation am free, what's de use in paying for it? I ain't goin' to gib yo' nothin' till I find out. Now—"

"Patience, brudder, patience," said the parson. "I'll 'lucidate. S'pose you was thirsty an' came to a river. Yo' could kneel right down an' drink yo' fill, couldn't yo'? An' it wouldn't cost yo' nothin', would it?"

"Ob co'se not. Dat's just what I—"

"Dat water would be free," continued the parson. "But s'pos'n' yo' was to hab dat water piped to yo' house, yo'd have to pay, wouldn't yo'?"

"Yas, suh, but—"

"Wal, brudder, salvation is free, but it's de havin' it piped to yo' dat yo' got to pay fo'. Pass de hat, deacon."

It would seem that to bring the kingdom of God into our churches via the pocketbook is a most difficult task for some.

* * * * *

An aged woman said: "There were many times when I would gladly have plucked up the tares from the church if I had been allowed to do so. In one church of which I am thinking there was a man whom I considered a tare, and whom I would have dropped from the roll. Others seemed to feel the same way, and so treated him that he dropped out of his own accord. There was in that same church a man whom we all considered the very best wheat we had. We would all have left him in, if we had been given the power to cleanse the church. But alas! the years have proved that what we thought was wheat was decidedly of the tare variety, while that other man has proved that he was wheat sure enough."

People come into the church for various reasons. None so wise to sit in judgment on their motive. Some one calls the church a "drag net," and says that is why the gospel message is needed in the church itself.

* * * * *

When some one asked Spurgeon the secret of the power and influence of his church, he pointed to the floor, and said:

"In the room below you will find three hundred Christians praying for me as I preach; that is the secret of blessing."

There is nothing like prayer to keep up the connection of individual or church to the kingdom of God.

What is Real Religion?

James 1. 19-27; John 17. 3. March 13.

"Never mind, Norma," said a music teacher to her pupil who complained of aching hands; "just try to play the pieces once more. The longer you practise them the stronger your hands will grow, so that after a while you will not feel the ache at all."

And Norma replied: "It seems as if everything that strengthens hurts."

So it does, Norma. Even in our religious life the principle holds true. If that life were tested by the "growing pains" we've endured, how large and strong are we?

* * * * *

A minister asked a poor shopwoman what she remembered of the sermon on the previous Sunday, and she replied:

"I do not remember much of anything, because I am a poor hearer. But I went home and burned my measure, which was a little small."

"You were the best kind of a hearer, for you were a doer of the Word."

Real religion affects our business principles. If the Word is truly in our hearts it can not be suppressed.

* * * * *

"It was a hot day," said the tourist. "The car was crowded, but not uncomfortably. Two young ladies, handsomely dressed, attractive in appearance, occupied seats near the front door. They spoke so loudly as to be heard by one not far from them. Their conversation was kindly, and upon religious matters.

"A woman with a baby came into the car, but though she came to the seat occupied by these two young and seemingly Christian ladies, they made no movement to find her a place; so she remained standing, with her pale, tired face, her peevish, fretful child, and her whole bearing indicative of much trouble and responsibility. These young ladies contented themselves by giving her a look, partly of curiosity and indifference, then resumed their conversation on religious matters."

It is an open question as to how much real religion these young ladies possessed.

* * * * *

It is reported that there were circulated on a state university campus during the war some cards with this printing upon them:

"Why enlist? You have nothing to gain, and your life to lose."

One commenting said: "God pity the miserable, self-seeking sneak who gives that as an argument for following, or refusing to follow, any course in life. Surely students with such self-at-any-price motives must be very rare."

Have you ever met Christians who were apparently dodging the issue of service in their church and community for the same reason, self-at-any-price? And what did you say to them?

If real religion means anything it means sacrificial service.

Christian Progress in Alaska.

Isaiah 9. 2-7. March 20.

The parish of one Alaskan missionary covers 300,000 square miles, and the nearest of the outlying fields to which he must minister is 200 miles away. He thinks nothing of snowshoe tramps of 500 or 600 miles, sleeping at night in the woods with the thermometer all the time from 20 degrees to 40 degrees, or even 50 degrees, below zero.

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The chief of an Alaskan Indian tribe said, when the gospel was first presented to him:

"Missionary, I have long lost faith in our old paganism. I made up my mind years ago that this Great Spirit, so kind and so watchful and so loving, did not care for the beating of the conjurer's drum, or the shaking of the rattle of the medicine man. So for years I have had no religion. Missionary, what you have said today fills up my heart and satisfies all its longings. It is just what I have been expecting to hear about the Great Spirit. Stay as long as you can, and when you have to go away, do not forget us, but come again as soon as you can."

* * * * *

The northernmost Christian Endeavor Society in the world is at Point Barrow, Alaska. This island can only be reached by a whaler once a year, so the missionary hears no word from home and sees none but natives during that time. Yet a missionary declares: "I find that God makes up to one often by inward power and peace for what we lose in the way of outward comfort."

* * * * *

The following paragraphs are taken from letters of Alaskan missionaries.

Sunday is set aside for rest and worship by the whole village. They sometimes have to go out to look after their nets, but they always try to make it between services. In a workshop on a weekday at any time they may resolve themselves into a prayer meeting.

Today there are more whites in this country than there are natives, and to work among the natives and neglect the whites would be doing less than half the work.

If men for the love of gold can be out on the trail and freeze their feet and faces, I certainly can stand a little of it in the Lord's work.

The native Christians of Alaska have set their faces like a flint against the old heathen customs. One old man fled from his village to escape the temptation of a native feast, and walked the beach in front of the mission all night, praying.

There is no people so degraded, so dull and stupid, that the gospel cannot reach and redeem them, and there is no country so dreary, no land so desolate, no people so repulsive that devoted followers of Christ will not go to it.

Lessons from the First Easter.

Mark 16. March 27.

In one of Ian Maclaren's books he tells of a dear old Scotch lady who wanted badly to go to the city of Edinburgh, but

for years she could not be persuaded to take the railway journey, because of her great dread of a tunnel through which she would have to pass. One day, however, circumstances arose which compelled her to take the train for Edinburgh. But before the dreaded tunnel was actually reached the old lady, worn out with excitement, dropped peacefully off to sleep, and when she woke the tunnel had been passed.

When we fall asleep in death we awake in the sunshine of the resurrection life.

* * * * *

"Where shall I go after I die?" asked a dying Hindu of the Brahmin priest to whom he had given money to pray for his salvation.

The Brahmin priest replied: "You will first of all go into a holy quadruped."

"But," said the Hindu, "where shall I go then?"

"Then you will go into a singing bird."

"But," said the poor man, "where then shall I go?"

"Then," said the priest, "you will go into a beautiful flower."

The man flung up his hands in agony and cried: "But where shall I go last of all?"

The story of the resurrection would have lowered that man's hand in supplication. We say, "God have pity upon the poor heathen," but who is to blame for their ignorance? Everyone who believes in the resurrection of Christ should shoulder some of this blame.

"How do you know that Christ is risen?" some one asked an old fisherman, whose faith in Jesus seemed very simple and sure.

"Do you see those cottages near the cliff?" he replied. "Well, sometimes, when I am far out at sea, I know that the sun is risen by the reflection in those windows. How do I know that Christ is risen? Because I see His light reflected from the faces of some of my fellows every day, and because I feel the light of His glory in my own life."

The story of the risen Christ says to you, to me, to all who bear His name, "Reflect Christ in all His graces of spirit, in all places and under all circumstances," for Easter lessons are not for one day, but for all the days, and all the time of those days.

* * * * *

At one time when Luther was in great perplexity and fear, he traced with his finger upon the table: "He lives! He lives!"

This thought so thrilled him that his perplexities vanished; courage took the place of fear.

Without this consciousness of a living Christ Christianity would seem like a sun without heat, like a bridge ending in the murky waters of a turbid and swollen stream. Then take heart, ye fearful ones! Take courage for the great sorrows of life; patience, which bringeth peace, for the small perplexities; and after having accomplished your daily task, go to sleep in peace. Jesus Christ lives! What need is there of a more blessed assurance?

EXEGETICAL NOTES.

And He sent Peter and John, saying: Go and make ready for us the Passover, that we may eat. Luke 22. 8.

This preparation consisted in the slaying of the passover lamb at the Temple in the early afternoon, before Passover eve. The Temple was at that time thronged with priests, all the twenty-four courses being on duty to accommodate the great company of sacrificing pilgrims.

The slaying of the lamb was done by each individual Israelite. When this was accomplished by one of the two disciples, a priest standing by caught the blood of the dying lamb in a golden bowl. This was passed on from priest to priest until it finally reached the great altar, where it was thrown down at the base. The lamb itself was taken away to be eaten at the Passover meal in the evening.

During the afternoon the Eighty-first Psalm was chanted by the priests in three sections, divided by threefold blasts from the silver trumpets. When one thinks of the rejected Messiah in the city below waiting for the following day of His death-agony, the closing verses of this psalm take on a profound significance:

"But My people hearkened not to My voice, and Israel would none of Me. So I let them go after the stubbornness of their heart, that they might walk in their own counsels. Oh that My people would hearken unto Me, that Israel would walk in My ways! I would soon subdue their enemies, and turn My hand against their adversaries. . . . . He would feed them also with the finest of the wheat, and with honey out of the rock would I satisfy thee."

Pilate took water and washed his hands before the multitude, saying: I am innocent of the blood of this righteous man; see ye to it. Matthew 27. 24.

The twenty-first chapter of Deuteronomy gives the ritual prescription for the expiation of an uncertain murder. A body is found in a field, and his slayer cannot be identified. The elders of the nearest city are ordered to take an unbroken heifer into a valley that is uncultivated, and there sacrifice it. "And all the elders of that city shall wash their hands over the heifer

whose neck was broken in the valley, and they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. Forgive, O Jehovah, Thy people Israel, whom Thou hast redeemed, and suffer not innocent blood to remain in the midst of Thy people Israel. And the blood shall be forgiven them. So shalt thou put away the innocent blood from the midst of thee" (7-9).

Such phrases in the Psalms, "I will wash my hands in innocency" (26. 6), "Surely in vain have I cleansed my heart, and washed my hands in innocency" (73. 13), are reminiscent of the Mosaic legislation on this point.

Pilate was undoubtedly aware of this Jewish custom, and made reference to it when he repudiated responsibility for our Lord's fate. The men of Israel in the old day besought that innocent blood should not be laid to Israel's charge; the madmen who shouted for Christ's blood in the same breath called for the consequences in blood upon themselves and their children.

Impressive is it that Pilate, when he said to the people: "I am innocent of the blood of this righteous man; see ye to it," should have used the answer of the chief priests to Judas when he bemoaned having betrayed the innocent blood: "What is that to us? See thou to that."

Arise, let us go hence. John 14. 31.

The fourteenth of John was spoken at the end of the Passover supper. The words, "Arise, let us go hence," were words of conclusion. They marked the end of the supper and the departure from the upper room. Where then did the course of the company betake itself?

The Mosaic prescription for the night of the Passover was: "And none of you shall go out of the door of his house until the morning" (Exodus 12. 22). At midnight the doors of the Temple were thrown open, and worshipers were allowed to enter to observe watchnight there at this solemn season. On the front of the Temple was the gigantic vine of gold which typified Israel, and it is probable that Jesus stood under this emblem on the Temple's façade when He uttered the words: "I am the true vine." Then in the dark shadows of the house of prayer, as the great high priest He lifted up His voice in His sacerdotal prayer, the last of the Passover utterances, crossing immediately after into the Garden.

There has always seemed a certain inappropriateness in the word "hyssop" as used in the passion story. It recalls the wall plant spoken of in connection with Solomon's nature studies. Blass suggests a more probable reading, *husso* instead of *hussopo:* "They put a sponge filled with vinegar *upon a spear.*" The word *hussos* signifies a Gallic spear, and apparently was so uncommonly used as to have misled the copyists.

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D.

MARCH, 1921.

Tuesday, 1st. Hebrews 10. 19-25.

The author is not engaged in an academic discussion of the relative importance of Judaism and Christianity. Religion is a practical thing with him. There are three questions pressing for answer: What is to happen to my sins? How am I to escape their guilt and penalty? How may I gain fellowship with God? Christianity has a full and complete reply of forgiveness, cleansing, and an open way of approach to God. Its superiority over Judaism is seen in that it takes away all barriers and destroys all fear of approach to the high and holy One. Judaism said: "Thou shalt not pass; this veil cannot be penetrated." The high priest might come once a year with his offering of blood, but no one else might enter, and he must not stay too long. Now, however, each one may go in the name of Jesus. Peake says: "Hitherto there had been no way. Christ has opened the way in that He has Himself entered by it, and He is our captain, in whose steps we follow."

What should be the effect? Without reserve, but in all sincerity of heart we should draw near, hold fast, encourage each other. We must not come until we have been cleansed and sanctified by the blood of Christ, and believing in the fidelity of God to His promises, not thinking so much about ourselves but trying to help others to realize the same wondrous blessedness which has come to us. Reality is the great need today. So few are really and personally attached to Jesus Christ. They are attached to His ideas, but not to Himself.

There were people in that early day who did not see that Christianity implied recognition of and relationship to fellow believers. They thought they could be true to Christ without loyalty to the brotherhood, and particularly to regular attendance at Christian services. They were enjoined to encourage each other to loyalty. They were all to be judged by their fidelity to the kingdom which was to be perfectly established on the day of Christ's second coming.

Our God and Father, we thank Thee for the challenge of life, that from beyond ourselves there comes a voice that bids us follow; that over land and over sea we are called to the Eternal City, our habitation in heaven, the prepared place. May we go forth believing that Thou art calling us to Thyself! For Christ's sake. Amen.

Wednesday, 2nd. Hebrews 10. 26-31.

If we do not avail ourselves of the help which God has provided for those who would get right with Him, how are we going to find hope? If, knowing the content of Christian truth, we wilfully cultivate sinful habits, where shall we find a means of getting rid of sin, its guilt and power? And how are we to draw near to God?

The doom of wilful sin against knowledge is a fearful thing. There is a divine fury kindled against such moral obliquity. It is so terrible a perversion that neither heaven nor earth can tolerate it. Men have felt it. Some forms of evil society will repress and punish with a degree of clemency, but others are simply intolerable. If men with their imperfect understanding feel this, how much more must a pure and holy God!

What does the apostate do? He tramples on the Son of God, and treats the precious blood of Christ as a common thing, like that of any man whose life has been polluted, not recognizing that it is purifying and that by it we are brought into fellowship with God. He insults the gracious spirit which God bestows, and which brings the assurance of God's presence and pardon, and gifts suited to each believer. All these blessings he renounces and despises.

Do you wonder that God who is living, who loves His Son, who has poured out His very heart in the gift and sacrifice of His Son, who is a God of judgment, should be fierce in wrath? It is a dreadful thing to fall into His hands on such a count!

Help us, O God, ever to be ministers of the grace that is in Christ Jesus! May we become reconciling influences in the world! May we lead men to trust in each other, and to be gentle and generous in all their contact with their fellows! Thus may we ever express the mind of Christ! In His name. Amen.

Thursday, 3rd. Hebrews 10. 32-39.

A Spirit-filled man will speak healthful words. If he warns he will not crush. The author of the Hebrews is eager to remind his hearers that in times gone by they played the man in the face of persecution and danger. Loving Christ and one another they did not fear what men could do to them; can they allow their youth to condemn their manhood? Is the boy to silence the man? It is a good thing to remind men of the heroes of former times, and the writer will do so ere long, but first he holds up the image of youth and makes it challenge manhood to honor.

What days were those of early conflict! Their souls had radiated the light eternal, and wicked men had seized them and exposed them to ribald jest and innuendo. Their friends had been taken to the amphitheaters and made a derision, and while they were being baited and teased those belonging to the same way had been pointed out as equally absurd. Not only so, they had been robbed and plundered; yet they never flinched, for the loss of things led to the discovery of selves, and they found a new and better fortune within their souls. So the exhortation is uttered, Hold fast to your courage, your boldness! It is the secret of success. It will lead you to life's prize.

The need of the hour was a brave and patient endurance of whatever ill might betide. The prize of life comes to him who does the will of God. The man who endures to the end will be saved. Habakkuk had had to fight a similar battle, even in the twilight of faith. He had seen idolatrous oppressors prosper and righteous believers suffer, but knew that God rules, and sets a time to everything, and that those who believe and are steadfast will save their lives. Christians know that the days are brief before the Messiah's triumph, and the challenge is imperative that they should not shrink back. See to it that Christ can count on you.

Our gracious Lord, we own Thy right to every service we can pay. Grant that we may delight ourselves in Thee! Thy service is perfect freedom. May we be swift and eager to walk in the way of Thy commandments! Amen.

Friday, 4th. Hebrews 11. 1-7.

The author proceeds to discuss the nature of faith. He says it is that faculty which gives reality to man's loftiest desires, assures him that his hopes are well founded and reasonable and therefore can be expected to come to fruition. It is the conviction of the reality of things unseen.

Hatch prefers to take the words as defining not what faith is but what it does. "Faith is the ground of things hoped for;

i.e., trust in God, or conviction that God is good and that He will perform His promises, is the ground of hope that the things hoped for will come to pass. So trust in God furnishes to the mind which has it a clear proof that things to which God has testified exist, though they are not visible to the senses."

On the other hand, Dods interprets as I have done. "Substantially the words mean that faith gives to things future, which as yet are only hoped for, all the reality of actual present existence, and irresistibly convinces us of the reality of things unseen, and brings us into their presence. Things future and things unseen must become certainties to the mind if a balanced life is to be lived."

This is the key to the lives of the saints. Our belief in the universe as created and ordered by intelligence is founded on this spiritual intuition which is called faith. That the universe had a creator is not proved by the fact that the Bible says so. All our thinking about God in history begins with a soul-perception of reason and purpose as lying behind all things that appear.

This is the key to our interpretation of man's acts and purposes. We intuitively believe that God is righteous and holy, and that man's acts are acceptable in proportion to the purity of the purpose behind them. Enoch's walk with God is the secret of his translation into the home of God. When men draw nigh to God in prayer, in fellowship, in sacrifice, they believe in His reality and in His responsiveness to their approach. Thus it was that Noah learned that wickedness so gross as pervaded society in his day was intolerable to the Almighty, and was instructed both to prepare himself for the coming disaster and also to warn and admonish men no longer to grieve the Spirit of God.

Our Father in heaven, we thank Thee for the treasures that are laid up in heaven, that each day there is available for us a wonderful harvest from every prayer, every service, every sacrifice we have made for Thee. Thou art continually giving us the harvest of love. Teach us this day to add to our heavenly resources! In Christ's name. Amen.

Saturday, 5th. Hebrews 11. 8-12.

"With the call of Abraham," Westcott says, "the records of faith enter on a new phase. Faith is treated henceforth in relation to a society, a people of God, through whom the divine blessings were to be extended to mankind. Under this wider aspect faith is regarded in two forms, as shown by the representative founders of the ancient people in (a) the faith of patient obedience which is the foundation of the kingdom of God, and in (b) the faith of sacrifice which is the principle of its development."

These verses illustrate the faith of self-surrender, of patience, of influence. There come to men of faith challenges to adventure and quest. They involve breaking with a cherished past. There is something precious to be given up in order that a higher good may be secured. The city of God may not be apparent, but it becomes the most real and momentous thing in life. For it men make surrender of all other good,—home, kinsmen, native land,—and go forth believing in what they are not adequate to define. They have heard the divine challenge, and that is enough.

Such men may come to the end of the rainbow, they may find the land of promise, yet they are never conscious of attainment. There is always a something else, something better! The land is there, and in it is a city of peace and a priest-king, but it is not the city of the quest. The man of faith knows that not yet has he reached the goal. So, though he may see his seed taking root in the earth, he looks for the fulfilment in generations yet unborn.

Our gracious Father, we would learn to choose our way in life not because of the prospect of something pleasant, but because it leads us into that which is good and true and beautiful. We know that Thy paths are pleasant and peaceful, but they are reserved for those who resist the enticements of the world. Give us the self-discipline, self-control, which shall enable us to choose Thy ways! For Christ's sake. Amen.

Sunday, 6th. Hebrews 11. 13-16.

The fathers of faith were alike in the surrender of their lives to the pursuit of the promise. Because they knew God, and that He acted morally, they went forward all their lives, confident that the horizon held the secret of their pilgrimage. They awoke each day to salute the goal. They confessed that they were strangers and sojourners. Their lives were occupied in business, in flocks and herds, buying and selling, coming and going, but they were always bigger than their business. Their souls were free, and they dreamed and journeyed toward the great and eternal reality.

Nothing in the patriarchal story is more plain than the quest of the promise of God. The way back to Chaldea was always open; the way to the earthly life with its aims and achievements, its possessions, its loves. You can always build a fatherland if you are so minded. But the man of faith has his home in heaven, and looks for a better country and a fairer city than any that materialism has ever designed and built.

Moulton says: "Through faith the patriarchs were willing to connect their whole life and that of their children with waiting

at God's bidding for the fulfilment of a promise, wandering and sojourning until God's own time should come when He would grant a home in a country of their own. Each one for himself would be led to regard the state of wandering in which he spent his life as an emblem of a state of earthly waiting for an enduring home; the sojourning in the land was a constant symbol of the sojourning upon earth."

O God our Father, grant unto us that rebirth of soul which shall enable us to see and enter Thy kingdom! May we wake each day to the wonder of the universe, and the beauty and significance of human life! So may we go on from grace to grace and from glory to glory! For Christ's sake. Amen.

Monday, 7th. Hebrews 11. 17-22.

Faith in the promise of something higher and better expressed itself in the sacrifice of all that is dear in response to its challenge. Israel was the only tangible link between Abraham and the future. "No trial could have been more severe. After long waiting the heir had at last been given, and now, after his hope had for several years rooted itself in this one life, he is required to sacrifice that life and so break his whole connection with the future. No greater test of his trust in God was possible."

The faith evinced by Isaac had not the same grand qualities that marked the heroic confidence and fidelity of Abraham, but it did lay hold on that spiritual something which makes the future glorious.

So in the case of Jacob there was a sense of discrimination, of fitness, of the divine choice of men in and through whom the reality might one day appear. Thus Jacob made Joseph promise that in the golden age his bones should find a resting place in the land of the covenant.

And Joseph also kept his eyes on the horizon, anticipating the greater, better thing. Joseph had gained fame and fortune in Egypt. His family was taking root in that land. Yet he did not lose his soul in the quest for place and power. He found a better thing in the simple faith of his forbears than in all that Egypt could offer. Chadwick says: "Of all his fidelity to God and purity this one fact, perhaps the most easy to overlook, is that which inspiration sets the highest, that he was true to the divinely given hope of his nation and claimed his share in this, and knowing that his bones would be laid under a star-pointing pyramid, was careful that in due time his dust and that of his father should be mingled in the cave of Ephron."

Eternal Father, we pray this day for our sorely perplexed world, that its miseries may be assuaged through the light and comfort of Christ's presence. Thou knowest the enmities that eat like a canker, and we pray that instead of hatred and suspicion a spirit of brotherhood may develop. Amen.

Tuesday, 8th. Hebrews 11. 23-25.

Very beautiful is the story of maternal love as disclosed in the hiding of Moses in the ark of bulrushes. We must not overlook the hint in this passage, however, that the father had his share in the plan. Those people could not let their baby die. Somehow they believed in this thing that is invisible, to which the patriarchs had yielded themselves, and they felt that the promise pertained to their little one. If God were on the side of the baby Pharaoh's word counted as nothing.

Their faith was justified. Moses grew to manhood in a royal atmosphere. The power of all the Pharaohs was in his grasp. He might do marvelous things for the Hebrew people if once he attained the throne. His repudiation of the sceptre of Egypt was due to a moral crisis in his soul. As Davidson says: "He realized the significance of the conditions and the parties before him,—the people of God on the one hand, with their destinies stretching into the endless future, and sin with its temporary pleasures on the other, in the court and life of Egypt. In no case is the kind of decision which Moses had to make simple. The true meaning of the elements of life is obscured by their circumstances. The people of God in that day were an abject and servile race, while sin was invested with all the splendors of a court. To join the one was to suffer their affliction and share their degradation, while the other offered pleasures, not of a base kind which never could have attractions for Moses, but of a kind that had fascinations for all men of high capacity, for Egypt was then an empire that played a high part on the stage of the world."

We pray, O Father, that the hearts of Thy people may be comforted, that words of peace may be their benediction for today. Many of them are wounded in soul and need the healing of Thy presence; many do not know which way to choose, and need to hear the voice behind them saying, This is the way, walk ye in it. Turn their anxieties into praise, we beseech Thee! In Christ's name. Amen.

Wednesday, 9th. Hebrews 11. 26-30.

What is the "reproach of Christ," in which a man might share centuries before Jesus was born? Dods says: "The reproach (or obloquy) and disgrace which Moses experienced are called the reproach of Christ because it was on account of his belief in God's saving purpose that he suffered." In all ages the man who links himself on to the race in the quest of a high and spiritual destiny, and feels their suffer-

ing as his own, and seeks only to be a blessing to them, is a sharer in the task of Christ.

Moses abandoned the delights of a high civilization for life in the desert. "His flight showed that he had firmly renounced life at court, and in thus indicating by this decisive action that he was an Israelite, and meant to share with his people, he braved the king's wrath."

Have you ever pictured Moses during those long years in the desert? Was he a mere fugitive, trying to forget? Or was he a man biding his time? Did he commune with God concerning the promise, and wait for the hour of freedom to strike? When at last freedom had come, and the Passover and sprinkling of blood had become national memorials, what was it that he had in mind? A past deliverance? Or a prophecy of a larger good, when full atonement should be made and men eternally reconciled to God? The whole story is the record of triumphant, heroic, self-sacrificing faith.

Chadwick says: "In all this his faith was far from the stoicism which professes to be indifferent whether it wins or loses, and to find prosperity and adversity much the same. It is the glory of revealed religion that it reconciles the requirements which God makes upon our devotion with our consciousness that we are made for happiness. To the sternest demands it joins the highest hopes."

Our Father in heaven, we long for completeness of life and character, and pray that our spirits may be beautified by Thy graee. We would walk humbly and obediently in the ways Thou hast appointed for us, but we long that our virtues may be gracious and suffused with love. We want our lives to be a testimony to our Saviour's power. Grant us this favor, for Christ's sake! Amen.

Thursday, 10th. Hebrews 11. 31-40.

Wondrous are the achievements of faith! One who is weak, ignorant and sinful may by the obedience of faith escape the penalty that falls on the hardened and rebellious. A man imbued with faith can face great odds and come off conqueror. Faith enables him to bring order out of chaos, transform a lawless community into an orderly association of those who aim at a wise, equitable administration of affairs. Faith leads to realization of the promises and the building on earth of something akin to the kingdom of heaven. Faith carries men through martyrdom, and strengthens them to fortitude when fiendish cruelties are the penalty of loyalty to Jehovah. Tender, timid women witness the miracle of faith, as well as brave confessors. The tortures of the saints were excruciating, yet believing hearts were brave to bear them. Whatever inducements to recantation were offered made no impression upon those children of the covenant.

What was it that animated and sustained these heroes of faith? Was it something visible and tangible? Nay, but their souls were aflame for something that was still on the horizon, something that had reality through their knowledge of God. Their souls had been illumined, and they knew that the spiritual is the substantial while the material is transitory. There is always a perfection to be realized, a better thing than we now know and enjoy.

The generations yet to be born are not to be excluded. Our good is joined to theirs. What we have attained becomes the vantage ground for their conquest. "God deferred perfection that we of these later generations might share it, and that a fulness of mankind should enter upon the blessing all at the same moment."

Let us pray with Dr. Jowett:

Almighty God, let Thy good pleasure be my will! Let me have no delights apart from Thine! Let all other joys taste bitter, and let only the holy be sweet! Let me love the lovely, and rejoice in its presence! Amen.

Friday, 11th. Hebrews 12. 1, 2.

Shall we fail in fidelity, knowing that all around us is a great cloud of faithful men and women, who journeyed, endured, suffered, for the sake of a spiritual heritage which is laid up in heaven? They were pathfinders, we have an open road. These witnesses, martyrs, testifiers to the value of God's promises show by their actions their estimate of the power of faith. These witnesses are not spectators. As Dods says, "the idea is not that these Hebrew Christians are running in the presence of spectators and must therefore run well, but that their people's history being filled with examples of much-enduring but triumphant faith, they also must approve their lineage by showing a like persistence of faith."

A Christian is engaged in the same quest. It demands strenuous and persistent endeavor. Its appeal is to the athletic instinct. A man who is to engage in a long walk or race must train himself. First, he must reduce weight. If there is any superfluity of flesh he must rid himself of it. So the walker or runner knows what clothes to wear. Ordinary clothes are too tight, too clinging. We must get rid of them, and keep only such as are necessary and serviceable to our quest. "Let us run, not waiting for a pleasanter, easier course, but accepting that which is appointed, and recognizing the difficulties as constituent parts of the race."

How are we to win our quest? By having the example of Jesus always before our

eyes. He was ever characterized by patient endurance, by courage, by clear vision of the goal, by certainty of the great reward. Davidson says: "It is evident that Jesus is regarded here as the pattern to be imitated. The meaning cannot be that as author He originates faith in us, and as perfecter sustains it and brings it to a perfect issue. Neither does faith seem used in the epistle objectively to describe the Christian system; it is a condition of the mind, or at most a life of which this condition is the ruling principle, and the meaning cannot be that He is the beginning and the end of that which we believe. The thought seems to be that in the career of faith He led the way, and perfectly realized the idea, and finished the course of it without fail."

We thank Thee, our Father, for the love wherewith Thou hast loved us, and we thank Thee for the joy of loving Thee. We would seek to bless our fellows, we would be pure in heart, peaceful in mind, joyful in disposition, and so live as to remind men of Jesus Christ. Grant us grace that this may be our portion! Amen.

Saturday, 12th. Hebrews 12. 2b-8.

The great Exemplar of our faith was ever inspired by the joy of hope. That which ordinary men thought foolishness was to Him the only substantial thing in the world. Because of it He was involved in the cross of shame, but He endured patiently, and now He has His reward in glory and honor.

These Hebrew Christians are exhorted to compare their sufferings with those of Jesus, to put them side by side. In His case the contradiction and opposition of sinful men reach the point where men revolted against it, and those who opposed Him stood self-condemned and ashamed. The opposition He endured was a martyrdom. He sweated blood, and they have not as yet endured to the point of such anguish. A man's battlefield is not found in the circumstances of life, but in himself. Christ's anguish was not on the cross, but in Gethsemane. Pains and tortures were endured on the cross, but the crisis was when He sweat great drops of blood. These Christians have to meet their battle within their own souls. Once they win it they will not fear what man can do.

What of persecution? Most men have their moments of cowardice, but brave men conquer through reflection on their cause. The Christian must remember whose will it is that lies behind all happenings. Faith tells him that sons must be worthy, and discipline is but for the development of character. An impatient spirit might reject and chafe at divine discipline, and lose heart and hope. God does not strike a man in anger, He educates and trains him. He must not therefore try to avoid or dodge life's discipline, but accept it as something imposed by One who cares.

We would learn, O God, what is the task Thou hast assigned to us. Thou dost give gifts unto men, not for themselves but for others. Grant that as we go out into the affairs of this day it may be as Thy commissioners, doing and saying what Thou hast ordered. For Christ's sake. Amen.

Sunday, 13th. Hebrews 12. 9-13.

Is God like a human father? There are portions of Scripture which emphasize the fact, but here the contrast between our heavenly Father and our human father is discussed.

God is the father of spirits. Davidson says: "This might mean father of our spirits, or of all spiritual beings of whom we are part. God is in closer connection with man's spiritual part than with his material. This must not be pressed into a philosophical theory of creationism, that is, a theory to the effect that while the material side of man's being is transmitted from natural parents, his spirit is in each case the immediate product of God's creative power. It is as a spirit, or on his spiritual side, that man enters into close relation with God; and this leads to the conception that God is more especially the author of man's spirit, or author of man on his spiritual side."

The Father of our spiritual nature desires us to enjoy a rich, full, educated life. Our earthly parents chastened us for reasons and in ways that seemed good to them. However affectionate and generous and noble they may have been they acted often from impulse, they did not know all the circumstances, they did not fully understand us, they often were irritated and annoyed. And moreover they could only deal with us as occasion arose, they were not able to see far ahead. We do not hold this against them, but respect and reverence their memories. Our heavenly Father is all-wise and all-understanding. He knows us and our circumstances, He knows our future, and all His acts are designed to do us good, to correct our errors, and train us for a happy, noble and holy future. He would have us like Himself, and therefore separate from the world. Our earthly parents train us to be independent of themselves; God trains us to be ever in communion with Himself. It may be that sometimes we feel the discipline hard, and are distressed at it, but ultimately it produces a sense of rightness and also of a peace.

If this is a true interpretation of life, what are we to do? Why, we are to consider one another, and when we discover one who is becoming faint-hearted and hopeless, whose will is becoming paralyzed

by discouragement and fear, we are to cheer him, and to make his pathway as easy and even as we can. "Lest that which is lame be turned out of the way," i.e., put out of joint. Instead of leaving one another to face the situation of life as they found it, they should remember the stimulus that comes from contact not only with dead martyrs but with living martyrdom.

In the morning, O Lord, would we look up unto Thee! We would hear Thy voice in our souls as we meditate on Thy Word. We would learn confidence to pray unto Thee, and to commit our ways to Thee. Help us to give Thee the first place in life, and thus to find in Thee the satisfaction of our need! For Christ's sake. Amen.

Monday, 14th. Hebrews 12. 14-17.

When the apostle exhorts men to follow after peace, he is not thinking about the disruptive influence of arguments about doctrine, but, as Davidson says, "what is hinted at is rather the gradual falling away from one another of the elements of the church through the silent disintegration and decay produced by inward uncertainty and the wearing effects of the forces without them; and the exhortation to follow after peace is not merely to agree to differ, but we are to seek to remove the difference, and to bring all into that harmony of feeling and uniformity of mind and faith which is a condition of true peace. The exhortation is not merely to exhibit a peaceful spirit toward one another, but to seek to bring about the true conditions of Christian unity when each member of the body performs its own functions aright and the whole acts harmoniously."

The lack of the present hour is an *esprit de corps* among Christians. The defection of a Christian is not regarded as involving the society. As a matter of fact it does involve the society by creating an atmosphere of contempt for Christianity in the world. When a professing Christian tries to serve God and mammon, when he tries to be a Christian and a follower of some cult, his life is not only bitter, it is poisonous. As one idol-worshiper in a community of Hebrews might bring into it a root of bitter poison, so one apostate from the Christian faith would bring trouble and defilement on the church. Esau is the type of man who has no sacred places, no reserves in his life. He is "hail-fellow-well-met" to any impulsive suggestion. He allows the world to trample across the threshold of his soul. So long as he can gratify his appetites, satisfy the impulses and cravings of the moment, he is satisfied. He does not take distant views, and is not impressed by thought of the invisible. When at last his better nature is aroused, he finds that he has done himself irreparable hurt. Guard yourself from such a fate!

Help us, O Lord, in our approach unto Thee, that we may be reverent and free from feverish haste! May we be still, and know that Thou art God! May our ordered lives confess the beauty of Thy peace! May our quiet confidence witness to our faith in Thy resources and in Thy willingness to succor us! For Christ's sake. Amen.

Tuesday, 15th. Hebrews 12. 18-21.

These verses are part of a comparison between the old and the new covenants. They emphasize the sensuousness of the old covenant, and the barrier which it set up between man and God.

Ought we to read, "A mount that might be touched, and that burned with fire," or as is found in the margin of the Revised Version, "Ye are not come unto a palpable and kindled fire"? Peake says: "The order of the adjectives is, it is true, strange, and the expression, 'a palpable fire,' is stranger still. Yet rhetoric has other laws than logic, and an expression is not too daring which heightens the terror by making the subtle flame materialize before our eyes. The mountain is lost in the fire, but imparts to it some of its own solidity."

The breakdown of Judaism arose from the fact that its conception of holiness was so largely physical. The prophets were most urgent in their insistence that God's requirement is only satisfied when men do justly, love mercy, and walk humbly before Him. At Sinai worship was a most awful thing. Not only must a man avoid the presence of God, the mountain itself must be fenced from his approach. In Jesus we have learned that God is spirit, and they who worship Him in spirit and in truth are sought of Him.

Are men to surrender this wondrous fact? That is the first issue involved in the battle between Judaism and Christianity.

O God, we thank Thee that Thy mercy is wide and deep as the ocean, that no man can limit it by definition, that no barrier can keep it back from flooding the earth. Grant that we may believe in its fulness for ourselves and for all men everywhere! In Christ's name. Amen.

Wednesday, 16th. Hebrews 12. 22-24.

Davidson says: "Every one of the objects enumerated has a profound meaning of its own, and the mention of it appeals with a powerful persuasiveness; but all the objects may be gathered up under one general idea, —they are supersensible, belonging to the ideal reality in existence and in salvation. They are things themselves the final form of all that is, and they are gathered in the abode and sphere of that which is real and ultimate, the heavens. As there was a Zion below, in the forms of this world, there is one above which is true and ideal. As there

was a city of God below, Jerusalem, there is a true ideal one in the heavens. That on earth was the abode of God in symbol, that above is the city of the living God."

In place of distance and unapproachability we have all the warmth of a city and a home. What a city it is! A city where angels dwell as enrolled citizens; where justice is administered by God Himself, and therefore is without partiality, and incapable of error through ignorance or prejudice; where the perfected spirits of just men come to their inheritance, not merely Old Testament saints but as Moulton says, "the spirits of the righteous servants of Christ join the same fellowship." A city where Jesus the mediator dwells and carries on His gracious work of rejuvenating men and society, cleansing the soul and enduing it with power to serve the living God.

Westcott says: "The blood—the life—is regarded as still living. This thought finds expression in the first record of death, but the voice of the blood of Jesus is doubly contrasted with the voice of the blood of Abel. That, appealing to God, called for vengeance, and making itself heard in the heart of Cain, brought despair; but the blood of Christ pleads with God for forgiveness, and speaks peace to man."

Teach us, O Lord, to find our sufficiency in Thee! The responsibility of leading men into truth is ours, the task of witnessing to the power of God in the gospel of Christ is ours, but the ability to discharge our trust must come from Thee. Endue us with Thy Spirit, we beseech Thee! Amen.

Thursday, 17th. Hebrews 12. 25-29.

If God spake through all the terrors of Sinai He has also spoken through His Son, and continues to challenge us from the throne of judgment in heaven. It is treason to resist the word of such a majesty. No man who knows the awful significance of Sinai will presume to disobey. He knows that the penalty of disobedience is terrible. Knowing more perfectly the power of God we cannot think of turning our backs on Him. "If we do not hearken to the word of life and promise that is ever coming to us from God through His Son, it will be because we deliberately turn away, for the excuse of the panic-stricken Israelites cannot be ours. The voice that speaks on earth fell on the outward ear, but He who speaks from heaven makes His voice heard in the inner conscience; the one may fail to be heard and understood, the other will find us out, and is neglected only through stubbornness of will. Much less, then, shall we escape if we turn away from Him who warns from heaven."

When God spake through the physical world to the eyes and ears of Israel the earth was made to tremble; when next He speaks in the day of Christ's coming it will be spiritually as well as physically. Davidson says: "This shaking shall grasp both heaven and earth, and amidst it the things that are made and of this material creation and which can be shaken shall pass away, leaving behind the world of true essential existence that cannot be shaken, the inheritance of the saints." This belief in the reality of the ideal is the gift of Christianity to the race.

We pray, dear Lord, that the radiancy of our lives may adorn the gospel. Grant that whether we prosper or are in adversity, whether we are well or weak and ailing, we may reveal the joy of faith! May men learn that we have been Thy pupils, and have taken upon ourselves the easy burden and the light yoke! Amen.

Friday, 18th. Hebrews 13. 1-6.

What are the marks of a true Christian? First, the love of the brethren as a continuous and consistent thing. It was this quality in the early church which made the world take notice.

Second, hospitality. Peake says: "Hospitality to their fellow countrymen honorably distinguished the Jews. The early Christians were equally hospitable to their co-religionists. The social conditions of the period made it necessary, but especially so in the case of the Christians, who might at any time be rendered homeless and destitute through persecution." The early days of Hebrew history were charged with the romance of hospitality. Angels had been known to visit a Bedouin tent where a generous host resided.

Third, loyalty. Where men were prepared to risk all for a cause, those who had not yet been arrested were to enter into the sufferings involved as though they had fallen on themselves.

A fourth mark of a Christian is chastity. Men and women must respect the sanctities of marriage. Wedlock is holy, and those who have entered upon it must be true to their vows and to their children. Those who are unmarried have no right to act toward any man or woman as though they were.

Fifth, contentment. A man must control his disposition so that he does not become envious or avaricious. Self-aggrandizement is wrong.

Sixth, faith in the providence of God. He courageously faces the future, believing that God shall supply every need as it arises.

We thank Thee, O God, for the persuasion that Thou hearest us always. Whether we speak to Thee in the tranquil atmosphere of home, or on the battlefield of life, or when face to face with death, Thou dost hearken to our cry, and show us Thy love and sympathy. Help us to hold converse with Thee this day! For Christ's sake. Amen.

Saturday, 19th. Hebrews 13. 7-17.

There is no halfway house for a Christian. Christ cannot share allegiance with anyone. He must be supreme. This was what the leaders who had already passed into the heavenly city had discovered and inculcated. Judaism had meant much to them, but when once they saw the issues at stake they broke with Judaism and gave Christ their whole.

Let the point sink in. The sacramental system of Judaism was at an end. Christ had been rejected, and had died as an outcast; His followers must be proud to go out and stand by His side. Their nourishment comes through the grace of God, and not through sacraments. Christians belong to a new order. Their home, their country, their city, are in a higher world than this. They must abandon the less for the greater, the lower for the higher.

What were the "divers and strange doctrines" against which they were warned? One was selected which taught that you can strengthen the heart by meat. The only way to make men is by allegiance to the highest. And yet Christians have their sacrifices as well as Jews. They can offer thanksgiving to God. They can be kind to their fellow men. The soul's litanies are generous, brotherly deeds.

If in the church of Christ we are all brethren, we also are an ordered community. There is a necessary discipline to which we all need to conform. The tendency to hive off from our brethren is anti-Christian. If we have inherited any quarrels from our fathers we ought to seek to bury them, for Christ's sake.

Grant, O Lord, that we may make no truce with that which Thou hast repudiated! May the ways, the policies, the standards of life which men around us practise, but which are not according to Thy will, be condemned by us! Help us to root out all that thwarts the progress of goodness! For Christ's sake. Amen.

Sunday, 20th. Hebrews 13. 18-25.

The truest way to conquer an inclination to be suspicious of a brother is to pray for him. How often does a coolness spring up in the minds of people concerning their ministers! If they desire to make innovations, if they become insistent that certain ideas are dangerous, they arouse resentment in the minds of people, become the objects of criticism, are slighted and wounded, and ultimately driven to seek another sphere. The author of this epistle was passing through such an experience, as were others who like him sought to preserve the purity of the Christian faith. He was right, and his critics were wrong. He is an example to all ministers, in that instead of upbraiding he entreats people to pray for him.

He who would have others pray for him must first pray for them. He prays to the God who works peace, and who does so by bringing the Prince of peace back from the dead and setting Him over His house. He prays for their perfection. Nothing less than the highest character, the highest knowledge, the highest experience will satisfy the man who has made discovery of the eternal purpose.

In such an atmosphere of prayer the author takes leave of his friends. Every word is kind, and associates them with the great fellowship of the saints.

O God, we pray for a spirit of watchfulness, lest we become oblivious of our past and of Thy providence. We would guard our souls and at all times from the insidious encroachments of doubt. We would be true in purpose, we would live in remembrance of all Thy doings. Grant us Thy grace so to live, we ask, in Christ's name! Amen.

Monday, 21st. James 1. 1-4.

There are several men named James to whom reference is made in the New Testament. The author of this epistle was not the brother of John. Was he the brother or the cousin of Jesus? The point is too difficult of solution.

The epistle was written to Jews who had accepted Christianity, many of them poor and despised, some of them tempted either to be envious of those who were in better circumstances or else to be cringing and unmanly. James writes exhorting them to patience and steadfastness. He is a practical man, and believes in the gospel of good works. Some one has said: "Whereever Christianity did not effect a complete change in the heart, the old Jewish spirit naturally manifested itself in the professed converts." There is a "popery of the human heart," and James faced it in this epistle.

There is little doubt but that the epistle is one of the earliest, if not the very first, of the New Testament writings.

This man is bound for life to an invisible Master. Love is his fetter. Inspired by his Master his heart goes out to those little groups in far-off colonies of Jews who had longed and waited for the consolation of Israel, and believed that it had come in the appearance of Jesus Christ. They were finding themselves in difficult places. It would have been natural to have felt discouraged. But with the optimism of faith this man congratulates them on their sufferings.

Cultivate the habit of joy! How can it be done? By recognizing the values of things. Good and evil confront you. Your choice of good involves a testing of your virtue.

Trial develops fortitude. We owe much to those qualities of our nature described as emotions. We are profoundly affected

by sentiment. But the quality that wins is such a conception of God as eternal righteousness and truth as will not allow you to believe in the defeat of goodness. We need a high resolve that our life shall be a complete thing, well-rounded and perfected. A good man will not apologize for his weaknesses, nor yet condone them. He will not say they are inevitable, but rather they are intolerable. Dim and distant the goal may be, but his passion is a Christlike character.

Our Father, we implore grace whereby we may quit us like men, and be strong. We deplore our weaknesses and failures, the days when we were unmanly. We pray for pardon for every cowardly feeling which we have entertained. Grant that joyfully we may give oursalves to Thee and to Thy cause! For Christ's sake. Amen.

Tuesday, 22nd. James 1. 5-8.

What is the wisdom that James has in mind? Is he thinking of some mystical thing? No; his object is very simple and practical. He thinks of a man in perplexity, a man being hunted and harried by those who hate the ways of Christ, a man tempted to revert to his Jewish scruples and prejudices, a man who wondered on what terms he should hold relationship with Gentile Christians. Problems essentially Christian are not to be settled by expediency and diplomacy, but by prayer. Let the man refer the matter to God, determine his policy in the light of eternal righteousness and love, and he will find himself impelled to think and act in ways quite different from those expected, but ways that bring peace and satisfaction, and that win the approbation of God and good men.

He who prays must have a pure intention. His prayer will be heard by the giving God. God's response is simple; that is, He does not wait until He has analyzed our character and conduct, and qualify His gifts at this or that point, because we have been wayward or selfish. He does not reproach us and then bless us. He meets the cry of His children, as is needed. Therefore we must be simple and sincere in our appeal. If, when faced by critical situations, we first try to trim our sails, to temporize, to judge what is expedient, and then go to the Almighty for protection and help, we shall fail in our asking. A man cannot pray while his mind is vacillating between loyalty and disloyalty.

Remember that the problem which James is discussing is not intellectual, but moral. The atheism we have to fear is the atheism of the heart, not of the mind. Many people create doubts in order to give themselves warrant for behavior which the acceptance of Christ would render impossible.

The man who will not face life as a simple thing, but who tries to catch every wind that blows, has the instability of water, and is restless and distraught. His prayers will be meaningless moanings, his presence in the world will count for nothing but disturbance. Life is too serious for vacillation. The need of the time is full, deep conviction as to the regality of Christ. His words and spirit are not to be ignored, but made dominant in morals, politics, business, society.

Our eternal Father, we pray for steadfastness of purpose, for moral integrity, for the simple conviction that Christ is supreme. May we walk before Thee this day in reverence! May we see Thee everywhere! Grant unto us enrichment and enlargement of soul! For Christ's sake. Amen.

Wednesday, 23rd. James 1. 9-11.

The supreme battle of life for every man is over things. The battle is lost when he finds himself mastered by them, when he craves them, when he is envious of all those who happen to have more than he has himself, when he feels humiliated by the absence of possession.

James addresses himself to this problem, and in these verses tells us how a good and victorious man will relate himself to things. If he has them in abundance he will remember that his tenure of them is for this life only, and that his hold on them, as his hold on life itself, is precarious. He will recognize the humiliation of mortality, how much of our life is spent in dependence on others, how closely we are allied to the flowers of the field, which rejoice in their gay blossoming for a moment, and then wilt and wither away.

On the other hand, he will discover himself, the spiritual resources that are in him, the treasures of the heart and mind which can never be taken away. He has an inheritance immune from destruction and decay, lodged in the security of heaven. This is the secret of Christian peace, joy, hope, long-suffering, patience. It is only thus that men are able to count it joy when their lives are beset by trials and temptations.

Dr. Jowett prays:

"Almighty God, I pray that I may always behold the light upon the hills. Even when I am walking in the valley may there be a reflected light from the heights! Thy righteousness is like the great mountains; help me to find strength in the gracious convictions, and not be afraid!" Amen.

Thursday, 24th. James 1. 12-15.

From the point of view of the great discovery referred to in yesterday's meditation, what are we to say about persecution and suffering consequent upon our espousal of the Christian religion? Why, we are to felicitate ourselves on the strength to bear them! For as we are found worthy we

shall be crowned with the life which is life indeed.

Life, true life, is not to be found for the asking. It is the bestowment of love. When we yield ourselves to the love of the highest, when we surrender ourselves to Christ, then there flows back to us His wondrous love, and in it we make discovery of true life.

Let us put things in their proper order. God does not create persecutions and sufferings for those who are loyal to Him. Neither is He capricious and given to hurting His loved ones to see how they will take it. No, our testing comes in another way. It comes in the reaction of our spirits to the judgments, the contempt and ostracism, the persecutions of those who despise and hate our Master and His principles and teaching. This is the phase of trial which James has in mind. Our temptations are within ourselves, in our desires for things, our longings for honor, power, money, pleasure, ease, popularity.

We must settle this matter for ourselves. The simple man, the man of integrity, sincerity, the man who is master and not servant of things, will find God as his companion, his friend, his champion. The man of double purpose is the distraught man. And this is the secret of James' warning.

Our Master and our Lord, Thou art supreme in authority over our lives. We would not merely believe this as a tradition, but recognize it as a fact. Therefore we surrender to Thy judgment all the things that we do or desire. Help us to make Thy will our will, to prove our love to Thee by our obedience to Thy commandments! Amen.

Friday, 25th. James 1. 16-18.

The polestar of faith is the unvarying goodness of God. Whatever the apparent facts of life, we must formulate our theology on the unalterable, unending righteousness and love of our great God and Saviour. Let the Christian anchor himself here. Let this be the touchstone and test of all our thinking. This is orthodoxy, and whatever questions or modifies this simple, primary affirmation is heresy, however hoary its tradition and however metaphysical the language in which it is expressed. "God is love": let that be the foundation of your life.

There is music in the words, "Every good gift and every perfect gift is from above." Have we grasped their significance? Do we believe, as did the Old Testament saints, that muscular strength and agility, the inventive and dexterous capacity of the weaver, the artificer, the designer, the power to plow the fields and plant vineyards, as well as the ability to govern, or to sing, or tell forth the word of the Eternal, are emanations from God, part of His infinite bounty, expressions of His inspiration? All wisdom, all power, all goodness and love have their origin in the heart of God. He is the constant and unchanging luminary of the universe. Sun, moon and stars may be in eclipse, but God is unchanging goodness.

If we have knowledge of Him, if looking into His face we call Him Father, it is because He begat us, and we are His offspring. We bear His image and likeness. And the glory which He has bestowed on us is a prophecy of the destiny of the universe. All things shall come to the fulness of their power and destiny at last, because infinite goodness must have its way. This is the faith of those who have found their life in Christ.

O God, we pray that Thy Spirit may create in us a sense of our membership in Thy family! Thou hast no favorites in Thy home, but each of Thy children is precious to Thee. We would learn to confide in Thee as Thy children, we would be emancipated from servile fear, we would learn to be true to the brotherhood whom Thy love creates. Help us, we beseech Thee, in Christ's name! Amen.

Saturday, 26th. James 1. 19-21.

What will such a faith do for us? It will humanize,—or rather, Christianize,—all our relations. We shall instinctively feel that there are things we must not do as well as feelings we must cherish. Whilst we shall be keen and alert for all that affects the brotherhood, we shall be on our guard against heeding and repeating all that we hear. While we shall not live in a fool's paradise, but know that our enemies, or rather the enemies of the cause and principles of Christ, will manufacture evil against us, we shall need to watch our lips and be cautious in our answers. Often their charges will be outrageously unjust, but we shall not allow ourselves to flame into anger, say rash things or even to become violent and retaliatory. We do not build the kingdom of God or establish righteousness when we act rashly through pique or resentment.

These persecuted men are to lay aside, to reject and repudiate the impulse to defiling passion and to malicious retribution. Rather are they in mildness and gentleness of spirit to accept the impulse of the new principles, the truth which Christ has engrafted in their minds and wills. The new goodness becomes innate, an expression of the new impulses and desires which Christ engenders, and thus their salvation will work itself out in a perfect and complete manner. It has been well said that the engrafted word saves "potentially, and not actually"; that is, it is in us with a capacity to will and do according to God's good pleasure. We must cherish it, tend

and culture it, if we would know its wonderful transforming power.

James is thinking of that region of being which we embrace in the word psychology; the region of volition, our thinking, sensitive nature, our habits. All of these shall be saved as we nourish the word of truth engrafted in us by Christ.

Grant, O God, that our lives may become fragrant and gracious through the presence of Christ! Help our souls to respond to Thy touch! May we ever feel Thee near us, and be conscious of the breathing of Thy Spirit! So would we live in heaven while our feet are on the earth. Amen.

Sunday, 27th. James 1. 22-25.

The secret of power lies in the practice of certain qualities until they acquire the strength of habit. Some one has said: "We sow acts, and we acquire habits; we sow habits, and we achieve character; we sow character, and we attain destiny." Apply this to Christian living. If Christ has implanted His word in your soul, practise it. Obey the new impulses it engenders. Live consistently in response to its promptings, and you will become Christlike.

A subtle danger besets familiarity with Christian principles: the danger of atrophy, of losing our sensitiveness to their beauty and authority. James says that we can become like men who glance at a mirror, and see themselves reflected on its burnished surface, and then go our way forgetting who or what manner of men we are. So when we read the Bible, or hear a preacher, or otherwise come in contact with a cardinal principle, we recognize its validity, but do not respond, with the result that we lose the power to feel and the incentive to become.

On the contrary, the man who heeds the challenge of Christ's words and life, and looks into the law of being as revealed therein, asking its meaning and method, feeling the challenge of it in his soul, recognizing himself not as a slave but a free man having the capacity for obedience, not forgetting but practising what he knows and learns, shall find himself possessed of the blessed, the happy life.

Grant, O Father of mercy and grace, that our lives may be enriched through the discovery and practice of the law of Christ! May we ever move in the consciousness of the infinite resources of God, which are available! So may we be Christ's disciples, and under the impulse of His Spirit become fruitful in all goodness! Amen.

Monday, 28th. James 1. 26, 27.

The apostle now discusses the great delusion. It is that of a man who imagines himself to be religious. James puts to him a practical test.

A religious man is a disciplined man. Just as he must practise virtue in order to be virtuous, so he must discipline himself in order to be good. It is not enough to read my Bible, to pray, to attend church, to become a Christian worker. I must be trustworthy. The honor, reputation, happiness, peace of mind, of my brother man are in my custody. My Saviour would not accuse anyone who was openly charged with an evil act. While others said, "We have taken her in the act," Jesus took His eyes off them and her, closed His ears to them, bridled His tongue until such time as He could advise her to begin life again as a pure-minded woman. So a truly religious man will curb his tongue. Raillery and backbiting are cardinal sins.

Let your speech be the index to your life. Never criticise or retard the influence of anyone who is absent. Never hurt the feelings of anyone who is present. This does not mean condoning wrong; it means treating another man as you want him to treat you when in the same circumstances.

What is true religious service? What is the ritual of a good man? What is the pure devotion of the heart which pleases God? It is kindly thought for those who sorrow and are buffeted. What condition could be more pitiful than the widow or orphan of a Christian in the time when Judaism was trying to stamp out the pestilential creed? In our modern day we are too prone to do our deeds of mercy through organized charity, to imagine that the efficient supervision of a trained worker is what helpless, buffeted lives need, whereas human souls crave friendship. God is not an absentee benefactor, and those who are His children must imitate their Father in heaven.

Dear Lord, open our eyes that we may see the beauty of our Master's character, and may esteem it as the most precious thing in the world! Help us to covet those qualities which He approves! May it be our ambition to follow His steps! For His sake. Amen.

Tuesday, 29th. James 2. 1-9.

Brotherhood is not a mere sentiment, but a passion. He who has learned of Jesus has become emancipated from the thraldom of things. Money, prejudice, the trappings of nobility, are all put in their proper place, and manhood is regarded as the great and priceless possession. If a man has entered into the family of Christ he is the equal of all other members of the family; not necessarily the equal in ability, or experience, or leadership, but the equal in all essential things. Jesus had laid riches and honor on one side for the sake of helping common human beings, and we must adopt His attitude. The poor are not to hold the rich in contempt; the rich are not to disparage the poor.

Christianity is the champion of manliness. In those early days the man who was able to display his riches, who came to the Christian assembly with an amount of ostentatious display, who flashed his diamonds and wore gorgeous apparel, was fussed over and given a prominent place as though being a man of the world was synonymous with saintliness; and the poor man or the slave was treated with scant courtesy. James expresses withering scorn for all such flunkyism.

God has His standards of judgment, but they are not ours. His election of the poor for moral leadership is one of the startling facts of history: the prophet Amos, the apostles; or in our modern world, the Wesleys and Booths. The ranks of the ministry today are recruited not from the rich, but from the poor. The great majority of outstanding preachers and teachers were born in the country, and of parents who had to work hard for a livelihood. Beware of despising and dishonoring the poor, and especially the poor within the membership of the church of Christ! And do not forget the subtle danger besetting rich men, the danger of becoming tyrannical, arbitrary, domineering,—attitudes and tempers contrary to the spirit of Christ. The kingly law is absolute among Christians, namely, loving our neighbors as ourselves.

Let us pray with Edward Everett Hale:

"Help us, Father, to look up to Thee from the earth and the dust and smoke of the past, that we may leave these passions of earth behind us, and look forward and upward as the immortal children of our eternal God! We ask it in His name. Amen."

Wednesday, 30th. James 2. 10-13.

A chain is as strong as its weakest link, a human body is as strong as its weakest vital organ, a character is as strong as its most vulnerable point. I may have all manner of excellencies, but if my tongue is not under control, or if I have a tendency to distort and exaggerate, or if my imagination is polluted, I have a blemish which destroys my influence, and may destroy my spiritual life. "The point which Saint James urges is that sin, as sin, involves the curse of the law; and that respect of persons, with its unloving and unlovely results, must bring its deceived possessor into condemnation before God."

We, as Christians, live under the law of the freeborn. Our lives are not regulated by prohibitions and negations, but by pure and generous impulses, by reverence for God and respect for ourselves and our fellows. We recognize that the laws of the spirit are more imperious than those of ceremonialism and legalism. Great principles dominate our thinking and regulate our conduct. We learn to be merciful and kind, just and generous in our contacts with our fellows, remembering always that we are reflectors of the nature of Him without whose compassionate and tender mercy we should be destroyed.

Our God and Father, we would renew our consecration to Thee! Because of the wondrous sacrifice of Christ on our behalf we would surrender ourselves, our thoughts, our motives, our desires to Thee! We pray that we may become centers of blessing, that our lives may radiate kindness to others! For Christ's sake. Amen.

Thursday, 31st. James 2. 14-26.

Is there any difference between the teaching of James and of Paul with reference to faith? I do not believe that there is any vital difference.

James is writing with a very definite object in view. He is trying to nerve believers for a critical hour of suffering. He is teaching them to be detached from things. He is emphasizing the fact that life is a practical thing, that Christianity involves generous judgments, compassionate deeds, the recognition of human worth. To say, "I believe," and not to commit your life to the expression of your belief is, to James, a falsehood. As some one has said, "he writes against the delusive notion that it is enough for men to have religious emotions, to talk religious language, to have religious knowledge, and to profess religious belief, without the habitual practice of religious duties and the daily devotion of a religious life."

I do not think that this is to attack Paul; indeed, I am inclined to think that this letter was written some time before the first of Paul's letters.

This is the key to the lives of those who were recognized in past ages as children of faith, whether those, lofty and pure, who were known as friends of God and embarked on strange adventures because of the light within their souls, or those wayward, sinful folk who obeyed the elemental challenges of kindness and mercy which led them to risk their own lives for the succoring of strangers. I think we miss the point of James' argument when we carry his words into the domain of discussions in dogmatics. Faith is a dynamic, impelling and enabling men to be and to do according to the good pleasure and the example of God.

We will close with a prayer by Henry Ward Beecher:

"Grant unto us, we pray Thee, the lost hunger and thirst after righteousness, the longing for God! Grant unto us that drawing power by which everything that is in us shall call out for Thee! Become necessary unto us! With the morning and evening light, at noon and at midnight, may we feel the need of Thy companionship! Amen."